THE CHURCHMAN.

VOL. XII.—No. 4.
THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.
WHOLE NUMBER 576.
PUBLISHED FOR THE PROPRIETORS.
NEW-YORK, SATURDAY, APRIL 2, 1842.
BY JAMES A. SPARKS, 111 NASSAU-ST.
TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

CHURCH DISCIPLINE.

No cold, unmeaning, lifeless forms are thine,
Mother of Martyrs! as thy year goes round,
Thy holy year, in golden circlet bound
Of feast and fast, and godly discipline.
Has love no principle of deep vitality?
If it hath not, then is there none in thee.

No life in love? Nay, 'tis life's pulse, that beats
Rapid and strong; life's hope, which wings
Its flight to heaven, and from the fountain springs
Of its own essence, drinks immortal sweets.
Ah, much they wrong thee, who can see no sign
Of life in those time-honored rites of thine.

Thy year begins with Christ, and thou dost sound
The gospel trumpet, heralding his way,
Thy children rousing lest the glorious day
In brightness break while they are slumbering found:
Lest angel harp-chords vibrate through the sky,
And sweet hosannas swell no glad reply.

Thy year doth end with Christ, the living sun
Round which thou movest in thy daily course;
With love attractive, and with gentle force,
Thy children winning with thyself to run—
Pointing Faith's eye beyond the gloom of night,
Upward, through heaven, to heaven's own central Light.

Mother, we thank thee for these Lenten days,
When thou dost lead us from the world's turmoil,
For who can ever on and find no soil
Upon his spirit, travelling in its ways?
"The world is too much with us," gladly we
Turn from its lures to follow Christ with thee.

All through these solemn vigils thou hast kept
Thine arm around us—when the soul was bowed
In self-abasement, and the darkling cloud
Of guilt hung o'er us, humbling, till we wept,
Thou to the mount did'st lead, where Satan fled,
And angels to his conqueror ministered.

Thou to the Cross hast led us—on that brow
Torn with the thorny crown, in grief to gaze,
While our hearts sunk within us in amaze,
To see the Son of God thus meekly bow
To pay our ransom:—awful mystery—
The Lord of life, bearing death's agony!

Here would we linger, all our trust is here,
Weary and laden with the load of sin,
Here would we cast our burden, here begin
Our race anew in trembling and in fear:
O precious Cross! the sinner's only plea,
Our refuge, hope, salvation, are in thee.

Here was the dying pardoned—as the ray
Of blessed sunshine through the dungeon door,
Startles the captive, when his hope is o'er,
Bidding him forth to freedom, so, "To-day
Shalt thou be with me," thrilled through every chord
Of that poor heart, at Love's forgiving word.

Here would we linger—where the Saviour prayed
For his rude foes—here, by His pierced side,
Nearer and nearer to the healing tide,
Till our dear Lord within the tomb is laid:
Here the strong cry shall rise, that not in vain
For us, O Lord, the Lamb of God be slain.

The dark clouds pass—the trembling earth once more
Heaves into quiet, and the moonlight mild
Falls on the grave where rests the undefiled:
Mocking and torture, pain and death are o'er—
Sink not faint hearts, ye are not left alone,
But for a little while your Lord is gone.

Mother, we'll watch with thee—like Mary thou
Wilt at the sepulchre prevent the dawn,
To Christ triumphant shall our hearts be drawn
With joy before our risen Lord to bow.
Mother, we'll watch with thee through all thy year,
And bless our God, that we were with thee here.

J. C.

From the Edinburgh Advertiser.

REFORMED CATHOLIC CHURCH OF SCOTLAND.

The Rev. Mr. Drummond, one of the Episcopal clergymen of Edinburgh, has published the following protest against the assumption of this title, in a recent advertisement relative to a proposed Scotch Episcopal College:—I have nothing to say regarding the special object put forth in the advertisement. My present business is with the recommendatory letter it contains: that letter professes to be written by "the Bishops of the Reformed Catholic Church in Scotland." Now, Sir, I beg most respectfully, but firmly, to protest against the assumption of this title by any member or members of the Scottish Episcopal Church. The Canons to which I have promised obedience are the Canons of the "Scottish Episcopal Church," not of "the Reformed Catholic Church in Scotland;" and there is not one of these which authorizes any change in the designation of our communion. This alteration has been made, therefore, without competent authority; while, at the same time, it seems to aim a blow against multitudes in this country, who though not Episcopalian, belong nevertheless to "Reformed" Churches, and are (in the best sense of the term) members of the "Catholic Church." I hesitate not to add that, by God's help, I shall to the last oppose the adoption of any such title, on this or any other occasion."

TRINITY COLLEGE.

To the Editor of the Edinburgh Advertiser.

SIR,—In your paper of yesterday you inserted some animadversions by Dr. Greville, upon the title of the Synodal Letter addressed by the Scottish Bishops to those of their own communion, relative to the proposed establishment of Trinity College. That gentleman objects to the name of "Reformed Catholic Church in Scotland," as a deviation from principle, as a reflection upon the Presbyterian Establishment, and, as he obscurely hints, an indication of a contemplated departure from Orthodoxy in the principles to be taught in that Theological Seminary.

These are grave charges indeed, and such as none—especially an Episcopalian who favors the scheme as Dr. Greville professes to do—ought surely to have advanced so publicly without maturely considering the grounds of his opinion. What his particular tenets may be with regard to Church matters I know not, but this I know, that Dr. Greville now stands in the unenviable position of having, whilst a professing layman of our truly Catholic Church, ventured openly to impugn the conduct of our Venerable bishops, and to cast a doubt upon the orthodoxy of that doctrine, which they have continued to teach with an apostolic zeal and fervor worthy of a better age.

Let us examine, then, since the matter *has* been brought forward, what grounds Dr. Greville can have for asserting that because the bishops style themselves "of the Reformed Catholic Church in Scotland," he has "*no guarantee* that the College shall be conducted on *sound Protestant principles.*" Does he mean in the first place to deny that our Church in this country is essentially a true branch of the Catholic or UNIVERSAL Church, founded upon direct apostolic succession, maintaining the integrity and independence of every National Church, so founded, under its own bishops and metropolitans: denying, on the one hand, the corrupt doctrine and usurped authority which the Bishops of Rome have attempted, for more than thirteen centuries, to promulgate and maintain over the world; and, on the other hand, cleaving to the apostolic doctrine and fellowship, and in obedience to the precepts of its Divine Founder, maintaining Catholic and Christian unity, and truth, against the efforts of heresy and schism?

If Dr. Greville does not admit this, and every word of this, then I am constrained to think that he is an Episcopalian only in name, or from attachment to a mere form of worship, which, like all other forms and symbols, however beautiful, is as dust in the balance when weighed against the doctrine it conveys. If so, with him I need not argue, more than with one who seeks our Church merely to regale his ears with the sound of sacred music. But, if he *does* admit this, why, let me ask, should he object to the name that the holy apostles gave that Church which they watered with their blood—to the name specially adopted throughout the world by Churchmen of every age and nation—which the Church of England boasts of as her glory—which is daily recognized in our service, as Dr. Greville well knows, when we acknowledge as an article of creed, "one Catholic and Apostolic Church,"—and which none have left save those who, voluntarily abandoning the Church, have sought salvation beyond her pale? Surely it is not to the word "*reformed*" that Dr. Greville objects? That word stands there to mark our denial of the usurped supremacy of Rome, and of the doctrines which she has presumed to teach against the authority of the General Catholic Councils, and the Canons enacted by them. It must be for some other reason that he wishes to adhere to the venerable, though I must own, somewhat sectarian epithet of Episcopalian, which in this country is usually employed to distinguish our communion from that of the Presbyterian Establishment.

Now, I appeal to the pages of history, and to the memory of all men, whether these two words Episcopalian and Presbyterian, have not been in Scotland the most fruitful source of dissension and discord, nay, even at times of persecution. In my mind we would do well, and are, I trust, doing well, in quietly abandoning a name employed for the first time only, when the question of National Establishment and endowment was at issue. That question has been settled for a period of more than a century and a half, and probably never will be revived. We at least have no wish to renew the contest. Satisfied with the liberty of worshipping God as we hold he ought to be worshipped—of living under the spiritual authority and ministration of those venerable men who derive their sacred functions from other than earthly hands, we have ceased to urge any secular claims for benefice and endowment, and with these claims we are willing likewise to bury a name which existed only as a watchward of political strife.

Dr. Greville says, this is a new and unauthorized title, "evidently levelled with an exclusive feeling against our sister Scottish Church." That it is neither new nor unauthorized, I think I have plainly shown. It is as old as the Christian religion, and it has the sanction of the Universal Church. As to exclusive feeling, I would just ask, *from what communion have we departed*, that such a charge should be brought against us? Rome has withdrawn from us, as she has done from every pure apostolic Church that would not bow to her supremacy. So, too, though from a very different motive, have the Presbyterians withdrawn, but how that circumstance can affect our Catholicity, I really am at a loss to conceive.

As to "sisterhood," I never understood that the Presbyterian Establishment insisted upon that endearing tie. When it does, there will be time enough to adjust the terms of family relationship: but why, because its members stand not upon Catholicity, we likewise should be forced to abandon our connection with the great apostolic body, of which we are a living branch, or to reject its name, is a riddle which I leave such scrupulous objectors as Dr. Greville to solve. "Is thine eye evil because mine is good?" So it would appear, if we are to adopt such rules as your correspondent seems anxious to enforce.

It is also worthy of especial notice, that this Synodal Letter of the bishops is not directed merely to members of our Church in Scotland. It is directed to all of our communion, including those of the Churches of England, America, India, the Colonies, the Oriental Patriarchates, and all who have not followed the Roman or any other schism. How preposterous then, it would have been in a strictly Catholic letter, to drop that Catholicity, and assume a sectarian denomination of little force and signification beyond the boundary of the Tweed! No: as wide as the Catholic communion is, so wide should its name extend.

I do not know what kind of "guarantee" Dr. Greville wishes to have, that sound Protestant principles will be taught at Trinity College. If he thinks it is to prove a kind of jumbled seminary, where a *liberal* school of Theology, suited to the consciences of every possible sect is to be taught, I believe he will, indeed, receive no guarantee: but that it will be conducted upon such principles as our Church has maintained through good and evil report, on such as the Bible teaches, and our Ritual solemnly sets forth, he has a guarantee and an example—and I know not where he can find a better,—in the lives, the conduct, and the doctrine of those venerable men, his spiritual Fathers as well as mine, against whom, while professing himself a member of their flock, he has ventured to cast the first stone.

Notwithstanding the anathema of Dr. Greville, allow me to subscribe myself, Sir,

Your most obedient servant,
A LAYMAN OF THE REFORMED CATHOLIC CHURCH.
Edinburgh, 5th January, 1842.

From the London Church Intelligencer.

SCHISM IN SCOTLAND.

To the Editor of the Conservative Journal.

Sir,—As the style, "Bishops of the Reformed Catholic Church in Scotland," lately used by the Scottish Prelates, in a synodal letter, has called forth the animadversions of the Rev. D. T. K. Drummond, a Presbyter in Edinburgh, also of *The Globe* newspaper, may I be permitted, through the medium of *The Conservative Journal*, to draw the attention of the public to the actual position of the Scottish Bishops and their clergy, and the ministers in possession of the parochial laws in Scotland. It is an historical fact that the present Scottish Bishops are descended, by an uninterrupted succession, from the bishops who presided over the Church of Scotland in 1688; that the bishops of that period, together with their clergy, were forcibly ejected, by lawless mobs, from their benefices; and dissenting preachers, called Presbyterian ministers, obtruded into their cures, from which last the present parish ministers are descended by succession. These are facts of which Mr. Drummond, as a priest, and a gentleman of education, ought not to be ignorant. The fact then being, that there are at the present day in Scotland, bishops, clergy, and Presbyterian preachers, severally descended from such parties in 1688, I now proceed to test, from the Westminster Confession of Faith, the right that either of the two parties has to be considered as ministers of Christ, and stewards of the mysteries of God. In the form of Church government, contained in the said confession of faith, and under the head, "Touching the Doctrine of Ordination," it is declared "no man ought to take upon him the office of a minister of the word without a lawful calling;" "ordination is always to be continued in the Church." In the first proposition is clearly condemned the lawless assumption of the ministerial office; and in the second, is explicitly affirmed the doctrine of an uninterrupted succession.

As, then, the bishops and the clergy ordained by them on or before 1688 were the lawful ministers of the word in Scotland, it is certain that the others must have been unlawful ministers of the word; and upon the principle that "Ordination is always to be continued in the church." As the bishops could prove a more ancient descent than the others, whom some affirm had their succession from John Knox, the Westminster Confession of Faith, therefore, according to its own principles, can only recognise as lawful ministers of the word in Scotland, the bishops and clergy of the Reformed Catholic Church. And be it remembered, that the Westminster Confession and the form of Church government were enacted previously to the Revolution of 1688, and it was in contravention of these acts that pretended ministers took upon them in 1688–9 the office of ministers of the word without a lawful calling. Then, again, as to the lawful administration of the sacraments, the confession declares, chap. 27, sec. 4—"There be only two sacraments ordained by Christ our Lord in the Gospel—that is to say, Baptism and the Supper of the Lord; *neither of which may be dispensed by any but by a minister of the word lawfully ordained.*"

As, then, the sacraments may not be administered by unlawfully ordained persons, and as no man may take the ministerial office upon himself without a lawful calling, the Confession of Faith therefore allows the validity of the sacraments ministered by the bishops and clergy, and disallows the validity of the sacraments administered by Presbyterian ministers. This interpretation of the confession may be unpalatable, but it remains to be proved that it is erroneous. Moreover, in spirit, it is maintained by the ministers of the establishment in Scotland of the present day. The commission of the assembly, which presented the opinions of the assembly, in an official letter, addressed to the people of the suspended ministers of Strathbogie, declared that all the ministerial acts of the suspended ministers were, by virtue of their suspension, null and void, because they had acted schismatically by continuing to officiate as ministers in defiance of the inhibition of their ecclesiastical superiors, the general assembly. Now, if this proposition be a sound one, namely, that schism invalidates orders and nullifies the sacraments administered by schismatics, it is incontrovertibly true that what is schism in the 19th must have been schism in the 17th century; and as the clergy, *bound as they were by an oath of obedience* to their ecclesiastical superiors, in 1638, rebelled against them, renounced their allegiance, violated their oaths, administered ordination without lawful authority, and dispensed the sacraments, it necessarily follows, according to the promulgated sentence of the highest ecclesiastical judicature of Scotland, that the very persons who pronounced that sentence are themselves schismatics, and all their ministerial acts null and void, because their succession is from the rebellious or schismatical ministers of 1688, and they in turn derived their succession from the rebellious ministers of 1638. It is certain then, both upon the authority of the Westminster Confession of Faith, and of the decree of the General Assembly of the Kirk of Scotland, that the Scottish bishops and clergy, who have not taken upon themselves the office of ministers of the word, without a lawful calling, and whose ordinations have always continued in the Church, are the only legitimate pastors of Scotland, and that no Presbyterian ministers in Scotland have any right to the title of ministers of Christ. Now, Sir, I do challenge Mr. Drummond, and *The Globe* newspaper, and all the Scottish Presbyterian ministers to boot, to prove the validity of Scottish Presbyterian orders and sacraments, by what lawful calling they do minister in holy things; from what lawful authority that calling was derived. I do challenge them, one and all, to prove from Holy Scripture, that the Scottish Presbyterian establishment, set up after the Revolution of 1688, through the agency of a lawless and tumultuary multitude, has any just title to be recognized as a branch of the Church of Christ; and to produce precedents from the New Testament for a similar planting of Christian Churches either among Jews or Gentiles, and, finally, seeing that the "Form of Church Government" declares the necessity of ordination by a continued succession, I do call upon them to show cause why they refuse to acknowledge, as bishops of the Reformed Catholic Church in Scotland, prelates who undoubtedly possess ordination accordingly. In the earnest hope that these remarks may lead some of the Scottish schismatics to repent of their schism, and seek to be reconciled to the Church of Scotland,

I remain, your faithful servant,
DAVID AITCHISON.

January, 18, 1842.

A PRUSSIAN LITURGY.

To the Editor of the (London) Times.

Sir,—At page 447 of the first volume of the *Life of Archbishop Sharp*, (of York,) by his son, Archdeacon of Northumberland, and father of the late Granville Sharp, some account is given of the termination of the then attempt made by the King of Prussia and the Electress of Hanover to introduce the use of the liturgy of our Church into their dominions. The papers relating to this great affair fell into the hands of the Bishop of Bristol, then Queen Anne's Plenipotentiary at Utrecht, (A. D. 1712–13):—"The King of Prussia grew cold on the subject, yet Dr. Jablouski acquainted the Archbishop in a letter, January 14, 1712–13, that the King of Prussia had been prevailed upon to establish a fund for the education of students in divinity in the English universities, but the King dying within a month after—viz., February 25, 1713, put a stop to these proceedings for that year, and the death of the Archbishop within the year following gave a final stroke to them. However, the latter, before his death, had the satisfaction of hearing from Dr. Jablouski, (the last letter he received from him, the 22d of April, 1713,) that the new King of Prussia had confirmed his father's foundation," &c.

In the advertisement, as editor (1825) of the *Life*, I made allusion to the unions of Prussia, England, and Hanover, on the field of Waterloo, and expressed a wish that the foregoing scheme might revive, and that those who had fought as allies at La Belle Alliance might worship together in holier and blessed alliance in the "beauty of holiness," (our liturgy,) "and in the bond of peace." The love of truth will induce unity of spirit and lead to to the latter, the bond of peace, visible unity.

Mr. Leibnitz writes (June 28, 1711) of the inclination of the Electress to the Church of England, and says, "The Archbishop of York and the Bishop of Bristol would do a considerable service to the Church and state if they anyways contribute to it. The Elector of Brunswick is now the first Prince of the empire of the Confession of Augsburg, and it will be the means of uniting the two Churches the more closely. I had the honor to talk one day pretty freely with the Elector on the 39 articles, and he very well comprehended that they came much to the same with what is received in this country. They are," says Leibnitz, "a little too much Geneva stamp at Berlin." &c. This stamp, I take it, disinclined the then Archbishop of Canterbury to favor the scheme. May God unite again all Christians, Romanists, or Protestants, in one "reformed" Catholic Church, which, if that of England be not, as it pretends, thus Catholic, there is none more so existent upon earth, and she has this mark in common with the Jerusalem on earth, that "she is in bondage" to the state "with her children," while the act of submission and of præmunire hang over her episcopal elections, her free deliberation with free action.

I am, Sir,
THE EDITOR OF THE LIFE OF SHARP,
ARCHBISHOP OF YORK.
Shenly Parsonage, Herts, Jan., 1842.

COMMUNICATIONS.

For the Churchman.

THE XXXIVth CANON—*Of Differences between Ministers and their Congregations.*

Rev. and Dear Sir,

The remarks of the learned commentator in a late and valuable work upon the Constitution and Canons, that a certain "feature in this law will probably always render it inoperative in some of the dioceses," appear to me to be incorrect. And I apprehend he has been misled by the improper punctuation of the law itself. He assumes it to be the true construction, that a majority of all the presbyters of the diocese must attend and concur with the Bishop. The text of the canon is thus:—

"In cases of controversy between ministers who now, or may hereafter, hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties or either, shall make application to the bishop of the diocese, or, in case there be no bishop, to the Convention of the same. And if it appear to the bishop and a majority of the presbyters convened after a summons of the whole belonging to the diocese; or if there be no bishop," &c., "that the controversy has proceeded such lengths as to preclude all hope of its favorable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church," &c.

Now as printed in the above work, and I observe also in the last edition of the Canons, a comma is put after the word *presbyters*—when, were it there omitted, and then placed after the next word *convened*—the whole difficulty would be overcome. The author says, in such a diocese as New York it would be impossible to convene so many presbyters that a majority of the whole number belonging to the diocese would be present and concur with the bishop. He reads the law thus: *If it appear to the bishop and a majority of the presbyters*—what presbyters? He answers, Of the diocese.—But can that be correct? Then, why so particular in the direction that all shall be summoned? And is not the word "convened" very awkwardly placed, if such be the intent of the law? Would it not have been thus:—"*And if it appear to the bishop and a majority of all the presbyters of the diocese duly summoned and convened?* But put the stop after *convened*—and sense is made of it. *If it appear to the bishop and a majority of the presbyters convened—after a summons of the whole.*

The first paragraph of the commentator's remarks is consistent with my interpretation:—"Under this Canon the bishop must summon *all* the presbyters belonging to the diocese, and a majority of the whole thus convened, may, with the bishop, decree a separation and prescribe the terms." Suppose a comma introduced here after the word *whole*, and the author would be made to give a very different interpretation, and one that he never intended. So in his remarks on the previous Canon upon the same subject, (XXXIId of 1808,) the words of which are, "*And if it appear to the bishop and his presbyters, or if there be no bishop,*" &c.

"This law, it will be observed, left the question of separation and its terms, to the bishop and his presbyters. It was never, however, we believe, interpreted to mean *all* the presbyters of a diocese. The practice under it has been to convene a portion of them only, and separations have taken place upon the decision made by them as to terms."

Lastly, the learned author no doubt recollects that the printer's punctuation is disregarded by the legal interpreter of a statute.

Mr. Editor,—Very many would be in despair were this Canon truly but a dead letter in a diocese *like that of New York.* H. L.

For the Churchman.

Mr. Editor,—In the Churchman for last week, I notice the published list of the parishes which have not made the special collection for the Education and Missionary Society, agreeably to the unanimous vote of the last Convention, and I confess to you that the publication of the fact, disgraceful fact, excited in me the most unpleasant emotions; and I cannot account for the result upon any other ground, than that the members of our last Convention, both clerical and lay, are not aware of the awful responsibility which rests upon them.

That any individual should forget that he was delegated to the Convention for the purpose of devising the best means of extending the Gospel of Christ, is mortifying; but that so large a majority of the parishes should prove recreant to their solemn trust: that they should consent to be partakers in a solemn mockery, by passing such resolutions in relation to it as they have done, and sealed their shame by their general and flagrant dereliction of duty; that they should as by one consent, thus deceive and defraud their brethren, by promising and now refusing to send them the bread of life, is humiliating in the extreme. Shame that it is so! If they were sincere in their professions of interest and duty, why have they not fulfilled their pledge? If they were not, why not have the integrity and manliness to refuse to pass a resolution they did not intend to fulfil?

There is a sickly sensitiveness with many of the members of the Convention, who dare not oppose a resolution expressive of a sense of duty, although they have no idea at the time of performing their duty. Why will men, professing Christians, consent so to represent the Church of Christ? Why do the rector and vestry of the churches, send to the Convention any delegate, unless they have first ascertained that they really have the interest of the Church at heart, and that they know and feel their solemn duties? Why do the clergy themselves consent to attend, and by such resolutions, thus to deceive and distress their fellow laborers in the Gospel? Better that they should not attend, than that they should thus publish to the world their shame!

I am glad, however, to see the list published in the Churchman, and trust that we shall see published all who do not make the canonical collections; but I would go further, and append to the names of parishes the names of the officiating clergyman and the delegates (if any) to the last Convention.

I am aware that I express myself warmly, but I feel it to be warranted.

Churchmen of the diocese of New York, rouse from your apathy, and by your acts show that you truly love the Church of the Redeemer! W. H. T.

For the Churchman.

Mr. Editor,—Justice seems to require a remark or two on the resolutions of the Vestry of St. Mark's Church, published in your last.

The second resolution presents a wrong view of the state of the case. It speaks of the parish "not repeating her liberality upon every call *of the Society*." The call in this instance is made not by *the Society*, but by *the Convention*. To *that body* must be passed over this implied censure for undue calls upon the liberality of the members of the Church.

The first resolution is founded upon the fact that St. Mark's parish has, for the last five years, contributed at the rate of nearly $300 per annum to the Education and Missionary Society of the diocese. This Society, Mr. Editor, it is well known, is but a branch of a system of Christian operation whereby the diocese endeavors, by God's blessing, to fulfil its trust in the great work of spreading the Gospel, and strengthening its influence. Its Bible and Prayer Book, and Tract Societies, are connected branches, of obvious necessity in order to the successful prosecution of missionary labor. They are all strictly Church Institutions, under the presidency and general superintendence of the bishop of the diocese, and managed by nearly the same members of the Church's class of devoted working clergymen and laymen; all dependent on the diocese for support; and all, we may gratefully say, possessing evidences of many years' accumulation of the divine blessing in results of great good to the united interests of the Gospel and the Church.

Now it appears by the parochial reports of the rector of St. Mark's from 1837 to 1841 inclusive, that is, for the above mentioned last five years, that his parish contributed nothing to either the Bible and Prayer Book or the Tract Society. This, of course, could not have proceeded from mercenary motives. Our brethren of St. Mark's could not have so long failed in helping the Church in these important departments of Christian operation, so essential to successful missionary enterprise, for the purpose of keeping their money. The charitable presumption is, that they consider these Societies as standing less in need of their bounty than the Education and Missionary, and therefore desire to concentrate it on the last.

There is some apparent ground for this. Compared with the other, the Bible and Prayer Book and Tract Societies may be said to be financially in a good condition, and this in connection with large and efficient operation; for which we are not a little indebted, under God, to the vigilant care, and faithful and untiring services, of their joint-agent. Still, they are far from being removed from the necessity of the constant and increasing patronage of the Church.

Our St. Mark's brethren could not have intended to retain in their pockets, or divert from our diocesan operations, the amount which—had they been aware of the real state of the case—they would have contributed, through these organs, to the efficiency and success of our diocesan missions. They must have meant to make it a part of their contribution to those missions in the particular spheres of the education and employment of missionaries themselves, that is, to give to these objects all that they would otherwise give to the whole.

It appears now that the great general object in which the Education and Missionary Society is piously engaged, is divided into four particular departments of Christian operation carried on by the diocese, and depending on the diocese for support—Education, Missions,* Bible, and Prayer Book Distribution, and Tract Distribution. Now what St. Mark's parish has contributed to any of these, for the last five years, is less than $300 per annum; that is, had it been divided among them, less than $75 per annum for each. Whether this is enough to purchase exemption from the calls which the Church is occasionally compelled to make upon her children for special aid in the cause of God, is a point on which she will probably take the liberty of judging for herself.

A MANAGER.

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* The Canon is express in requiring of the parishes *two distinct* contributions annually, one for the education fund, and one for the missionary fund. The bishop, too, in the form of a Parochial Report which he has prepared for the clergy, provides for a *distinct* report of the amount of *each*.

To the Editor of the Churchman.

Rev. and Dear Sir,

I see in the last number of the Churchman, the names of "St. George's Church, Hempstead," and "Trinity Chapel, Rockaway," posted as delinquent, for not making the *special* collection in behalf of the Education and Missionary fund, as directed by a resolution passed at the late Convention of this diocese. I am sorry, Sir, to trouble you with a refutation of the charge made against these churches; but I feel constrained to do so, in justice to myself, as their spiritual pastor and friend. For, I well know, that notice was not only given by me to the congregation worshipping at St. George's one Sunday previous to the time when this *special* collection was to have been made, but that it *was* made on the first Sunday in January, 1842, amounting to $7 85, and immediately paid over to the treasurer, and acknowledged by him in the Churchman, dated January the 15th, not indeed as a "*special collection*," but only as "*a collection*." Although I did not notice this discrepancy then, or perhaps should have had it rectified, yet the *time* and *circumstances*, I think, were enough to indicate the reason, without the addition of the particular word *special*; or even the simple declaration to the treasurer that it was so. If, however, it should be said that the *annual* collection had not been taken up, and that this was considered in lieu of it, I answer, that neither the treasurer nor the managers had any right thus to consider it, when it was expressly announced to be *special*, or in accordance with the resolution of the Convention, and then to publish us to the world for not doing the *very* thing which we had done, and certainly designed to do. Had they posted us for neglecting the *annual* collection, and then sent us in the bargain a *circular* to quicken our memory, before a week had elapsed, we should have borne it in silence; but we cannot consent to act thus in reference to this affair.

And now, let me say to those who have furnished the list to which I make the above exceptions, that it would be well to look it over again before it has another insertion in your paper: for, if I am not greatly mistaken, there are names of other churches there enrolled, who have just as much reason to find fault with it as, Rev. and dear Sir,

Your most obedient servant,
THE RECTOR OF ST. GEORGE'S CHURCH,
Hempstead, L. I.
Hempstead, March 23, 1842.

For the Churchman.

"OXFORD.—A recent election of a Professor of Poetry has been recently held, and Mr. Garbett was elected by 300 majority over Williams, the Tract man."

The above courteous *morceau*, Mr. Editor, is from the Chronicle of the Church. That a "*recent election*" in Oxford should have been "*recently held*," is certainly remarkable! and only to be equalled by the discovery of "a strong Church feeling among dissenters," on which, in the same number that contains the above, the editor most elaborately enlarges. What your readers, however, in common with me, will chiefly admire in the extract, is its gentlemanly tone. Be it observed, that this editor is one who takes no side, except in a spirit of the most entire fairness and honorable feeling; and who was beyond measure aggrieved at the discourteous tone assumed by some person, who saw fit to take him to task in relation to his position concerning the Tracts.

Now, Sir, the editor of the Chronicle may make what assertions he chooses, as to his independence on all party feeling in this matter; but unless he ceases to insert such articles as the above, he will gain as little reputation for truthfulness as for good breeding. Suppose you, Mr. Editor, had said, "Garbett, *the* anti-Tract man, has gained his election by 300 majority over Mr. Williams;" would there not have been a lamentation over your discourtesy? Yes, verily. The Record and the Recorder (the positive and comparative degrees of Low Churchmanship) would have lifted up their voices and wept aloud; and the Chronicle would have sobbed in concert. But now, undoubtedly, all is right, courteous, and savoring nothing of party. Suppose, again, some Presbyterian paper—not that I suppose any one would be so uncivil—should come out in this way: "Dr. Webster has gained the victory in his contest with Chapin, the spelling book man:" would not yet a louder wail have risen up? And yet he may just as well be called so, and with just as much civility, as he terms Mr. Williams, "Williams, the Tract man."

Sir, the gentlemen at Oxford (I mean Mr. Garbett's friends) would not thank him for such support: particularly, because by suppressing the fact that Mr. Williams withdrew his name, and that all things were amicably adjusted, and with mutual good will, he gives a garbled statement, and is quite as unfortunate as in some other of his Chronicles. It will need some explanation to make old fashioned and straight forward people believe that they do not, in this extract, see the ebullition of a spleen, which dares not openly take the ground it would desire to, but vents itself in a sort of St. Giles' style, that can only demand the pity of a Christian, and the contempt of a gentleman.

OLD SCHOOL.

For the Churchman.

Mr. Editor,—It may prevent some inconvenience to have it noticed thus early that Swords' Almanac for the present year sets down the Annual Meeting of the Trustees of the Theological Seminary, and the commencement of that Institution, *a week too soon*. The day for the meeting of the Trustees is *Monday, June 27th*; and Commencement-Day, *Friday, July 1st*.

D. D.

For the Churchman.

POST OFFICE.

Mr. Editor,—Please say, for the benefit of whomsoever it may concern, that your present correspondent has declined taking from the post office a *newspaper*, postmarked on its envelope *Columbus, Ohio*, because it was charged *twenty-five cents*, the letter postage; said charge being owing to certain words being discovered, through the open end of the envelope, to be written on the margin of the paper.

TAKE CARE.

For the Churchman.

Mr. Editor,—Another parish wishes the privilege of pleading *not guilty* to the charge of delinquency with respect to the *special* collection for the Education and Missionary Society.*

ST. PETER'S CHURCH, Hobart.

Monday in Easter-week, 1842.

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* See "Churchman" of December 11th, 1841.

For the Churchman.

TO THE REV. HENRY ANTHON, D. D., RECTOR.

Rev. and Dear Sir,—I have just read with surprise and sorrow your communication to the Churchman of last week, on the subject of the Education and Missionary Society of the Diocese of New York.

With the highly respectable gentlemen who compose the vestry of St. Mark's Parish, I have nothing to do. They have, to be sure, inconsiderately permitted themselves to "resolve unanimously" upon points with regard to which they had evidently no sufficient information to enable them to act understandingly, and with the courtesy that was due to the bishop, and a body of gentlemen their equals in every respect, and who at great sacrifices of time and toil, are acting only as the appointed agents of the Church,—but that is their misfortune.—In the general view, you alone will be held responsible for the whole proceeding, and therefore it is to you that I hasten with the expression of my heartfelt regret, and my earnest protest against the false and blighting principle upon which you have acted.

At a time like the present, when the whole Missionary operations of our Church within the ample fields of this great state are in the most imminent danger of being entirely suspended, and so many feeble parishes be left to languish and die, only in consequence of the inexcusable apathy of so many churches from whom the bishop had a right to expect "a liberal and hearty support" in his unwearied labors to extend the influence of our religion: At a time like this, when the families of our poor Missionaries have been actually and cruelly left without the pitiful stipends upon which they had clearly a right to count with certainty, because so fairly due upon the plighted faith of the Church: At such a time, I say, to find you, of all other men—you upon whom we had so confidently relied—to find you not only tardy in the performance of duty plainly written—not only forgetful of the wants and cries of your suffering brethren, but really evincing petulant displeasure, and thus giving encouragement to every factious spirit of resistance to the holiest plans of the highest authorities of the Church, only because yonr attention was directed, under the sanction of your bishop, to the fact that your parish, among many others, had not yet complied with a resolution of the last Convention, passed with singular unanimity—with one heart and one mind, and amid a manifestation of sympathy and deep feeling, not easily forgotten—all of this I say is, to your friends, cause enough for surprise and sorrow!

But this is not all;—the principle upon which you so confidently challenge the sustaining voice of the Church, is so bad, so false, so utterly subversive of all consistency and stability in the Christian life, that even its hasty utterance cannot be permitted to pass without the remonstrance and rebuke it so richly merits. What, my beloved brother, and has it come to this, that you are prepared to say, that the merit of your past works in piety and love, are sufficient to afford you a triumphant excuse from any future continuance in well doing? Has it indeed come to this, that your people are to be told—under all the forms and apparent solemnities of a deliberate act of legislation, that because they have in past years, contributed "heartily and liberally" of their abundance, to carry the Bread of Eternal Life to the destitute children of the household of faith, that therefore they are to recognize no right in their bishop and their Church to call upon them "to renew their liberality," as their years and their mercies are renewed, and when the cries of the perishing come to them in tones piercing enough to subdue the proudest and the hardest heart?—Dreadful thought!

I know well that you are the last of men to sanction any such abominable doctrine, such execrable selfishness as that; and yet who will say that such is not the legitimate conclusion to which your principle must lead us?

I will now venture to hold up the working of that principle in another light. You have been pleased to say, that in five years your parish has contributed to this society nearly **$1500**, and therefore it is highly improper for you to be told of delinquency, although you may fail to obey the most positive laws of your Church. Suppose now that the vestry of St. Mark's Parish, should "resolve unanimously," "that whereas it appears from the clearest evidence, that since May, 1837, the Rev. Henry Anthon, rector, has received from this parish at least ($15000) *Fifteen Thousand Dollars*, besides subjecting us to other charges, therefore it is the judgment of this vestry, that our parish has given to the rector a liberal and hearty support up to the present time, and no stigma is to attach to this parish if we now refuse to repeat our liberality, upon every yearly call of the said Henry Anthon, rector; and such an 'assumption' on the part of the said Henry will be but little calculated to stimulate the charities of his vestry."

I stop not to ask for *your judgment*, my dear friend, upon such an application as that, of your own principle!

I return for a moment to the amount contributed by St. Mark's Parish to this noble institution with which the prosperity of the Church in this state has hitherto been so closely identified; and you must permit me to say, that if there is no mistake in your statement, then it is certain that there has been a sad falling off, from the manner of beginning, in "the heart and liberality" of your parish towards this great and holy object. I have only been able to examine the book of the present treasurer, who entered on his duties in March, 1839, and it is certain that the sum total of his receipts from St. Mark's, for the full three years last past, is only **$553 23**;—while other churches have gone far before you, and my attention was even drawn to one parish, which by making the regular collections required by the Canon, had contributed within the same period, **$1515**.

There was another result of my examination of the treasurer's accounts, to which you must pardon me for drawing your attention, and that is, that you have made no contribution for three years to the Education Branch of the society, although, as you well know, the 15th Canon positively requires you to do so! The same Canon as positively requires that you should report a contribution to each branch of the society "before Easter-day of each year." Easter-day has come and is gone, and yet the treasurer has not received one cent from St. Mark's parish.

Now, my dear brother, with the law which you have vowed to support and obey, frowning sternly on the one hand, and the book in which your deficiencies are written lying open for every man's reading, on the other; will it do for you to assume the high look and lofty tone of offended virtue, and to throw back upon the agents of the Church the very name of "delinquency?" No, no; far rather does it become you to confess with the rest of us, that we are all "unprofitable servants." We have all fallen short of our duty. We are all "delinquents,"—and we have all most serious need of the forbearance of the Church, and of the pardon of our GOD!

Let us then unitedly pray for the Divine Grace to excite, direct and strengthen us for the future in every work of love, and let us resolve that the prosperity of our glorious Church shall neither be dimmed nor enfeebled, nor shall the sacred fire go out, upon any one altar which Christian faith has consecrated, if aught that our prayers and toil can do, will prevent it!

Most truly and affectionately, Rev. and Dear Sir, your BROTHER RECTOR.

For the Churchman.

TRUSTEES OF THE SEMINARY.

Mr. Editor,—I have not felt called upon before, to say anything with reference to the several articles which have appeared in your paper, on the subject of the "Trustees of the Seminary from New Jersey." The different writers seem to have agreed, that no blame could attach to me, inasmuch as the certificate of New Jersey was reported to be correct. And I should not trouble you with this communication now, but for the fact, that a writer in your last number has publicly expressed his desire to see my statement on the subject.—After such an intimation, my silence might possibly be construed into an admission of my guilt.

It did not occur unto me till lately, that the report of the committee only covered the *correctness* of the *form* of the certificate. It did not, and it could not, vouch for the correctness of the *different items* which composed its contents; and therefore the blame of the culpable carelessness might very well attach to me, notwithstanding the credit which the report of the committee passed to the account of the certificate.

But, Sir, I wish to state most distinctly, that the certificate which I rendered ***was correct***, not only in *form*, but in contents. The Rev. Secretary of the Board of Trustees will bear me witness, for I was much indebted to his ready kindness, that I was at some pains to obtain from his MS. minutes the various sums contributed by the diocese of New Jersey to the funds of the Seminary. I delivered the certificate into the hands of one of the clerical delegates, to be presented when called for; and unless I am much mistaken, I saw it delivered into the keeping of the secretary. It passed afterwards, of course, to the Committee on Trustees, &c. And either with the chairman of that committee, or with the secretary of the General Convention, lies the blame of the mistake; and I confess I am puzzled to decide with which. The committee, it seems to me, reported the great body of the trustees nominated from different dioceses, in one report. And as the error appears to have been committed only with reference to New Jersey, it looks as if that error had originated in the committee or the chairman, and had been embodied in the report. And yet on the other hand, I cannot think that the Rev. Chairman can have been at fault, since he himself was the only one of the former clerical trustees re-elected—a fact upon which he remarked at the time. It is time, Sir, that one or both of the gentlemen thus implicated should speak out. There can be no question as to the fact, that New Jersey at present has but three representatives in the Board of Trustees.

I am sorry, Sir, to encumber your columns with a matter so uninteresting to the mass of your readers; but it seemed necessary, for my vindication, to say thus much.

I am, very respectfully,

THE SECRETARY OF THE
NEW JERSEY CONVENTION.

To the Editor of the Churchman.

It was my good fortune to listen to a sermon by the Rev. Dr. M'Vickar, delivered in the chapel of the Military Academy, on the death of the late President of the United States. I have often recurred to it since, as a most impressive and edifying discourse, the publication of which would be a "word in season," at *any* time; but especially so at the present moment. It is the duty, dear Sir, of a good citizen, never to despair of his country. I would fain hope, therefore, that there was still left among us, right-mindedness enough to profit by that discourse, could it appear in the columns of the Churchman. Right sure am I that you would oblige many of your readers by its publication; and should hope, that if solicited by you from the rev. author, he would not feel at liberty to withhold from the public a discourse which, had he written nothing else, would entitle him to rank among those who have "done the state some service."

ORDO.

For the Churchman.

Mr. Editor,—I observe that your correspondent Cosmopolite finds fault with the weathercock on St. Paul's, in your city. If it be a real *weathercock*, and not a common *vane*—for the terms are sometimes used indiscriminately—I would beg to say a word in its defence. It has a meaning; as I had occasion to point out in an article written some time ago for the Churchman. Many of the churches in Oxford have cocks on their steeples; and Keble, in the *Lyra Apostolica*, thus beautifully explains the symbol:

> "Lo! on the top of each aerial spire,
> What seems a star by day, so high and bright,
> It quivers from afar in golden light:
> But 'tis a form of earth, though touched with fire
> Celestial, raised in other days to tell
> *How, when they tired of prayer, Apostles fell.*"

Thus understood as presenting to us the fact of St. Peter's fall, it becomes to my mind beautifully symbolical; just indeed as every thing else is, in a Church built on Catholic principles, and not arranged in accordance with Protestant passions; in other words, built for God's glory, and not for man's ease. The subject is a fruitful one; but I must content myself with defending what I doubt not in many cases is an ignorant use of a Catholic symbol.

J. W.

THE CHURCHMAN.

SATURDAY, APRIL 2, 1842.

☞ *The Churchman of last week.*—If any of our friends have copies of the Churchman of March 26, which they do not wish to file, they will greatly oblige us by returning them to this office, by mail or otherwise.

The extracts on our first page respecting the Synodal Letter of the House of Bishops, though taken from different foreign papers, are materially connected, and will be the better understood for being read in the order in which we have placed them. The correspondence on our last page between the Bishop of Worcester and one of his presbyters, throws light on the state of things in the English Church; and the extracts from the Oxford University Herald, interesting in themselves, go to strengthen the impression that the issue of the contest for the chair of Poetry is not to be taken as proof of any diminution of attachment to the principles and interests of the Church.

By the last arrival from England, we are informed of the consecration of the newly appointed bishop of Chichester, the late Principal of Brasenose College, Oxford. Dr. Gilbert was consecrated in the private chapel at Lambeth palace, by the venerable Archbishop of Canterbury, assisted by the bishops of Lincoln and Llandaff.

The venerable Archdeacon Robinson, late of Madras, it is also stated, is to be the new bishop of Gibraltar.

The Bishop of London had addressed a letter to his clergy, requesting that a collection for the colonial bishoprics be made throughout his diocese on Palm Sunday.

Mention is also made of the death of the hon. and rev. Charles Bathurst, LL. D., rector of Siddington, Gloucestershire, youngest son of the late, and brother of the present, Earl Bathurst.

The Roman government, it is said, has authorized the Bishop of Algiers to build ten new churches there, and to have his own cathedral enlarged.

The London Times contains a spirited account of Bishop Alexander's arrival in Palestine. The bishop was met at Ramleh (Ramah) by Mr. Nicolayson, took up his quarters for the night at the house of the American consul, and the next day made his public entry into Jerusalem amid the liveliest demonstrations of joy. He was received with great politeness by Tahir Pasha, and preached, on the 23d of January, his first sermon, from Isaiah 65, 15: "Whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." A site has been selected for the new church, the body of which will be Gothic, and the towers in the style of Mosque minarets. The bishop's residence is on the Pool of Hezekiah.

IRISH COLLEGIATE SCHOOL.—Measures have been taken to establish in Ireland a Classical Collegiate School, in which, besides the usual preparation for the University, boys may be taught to speak Irish with facility. The institution is warmly espoused by the Lord Primate, and sanctioned by the archbishops and bishops of the united kingdom. Among the founders and governors are Dr. Elrington, Dr. Todd, and Mr. Sewell, of Oxford. The great object of the institution is to carry into effect the design which has been so earnestly recommended by Bishops Bedell, Berkley, and others, of raising up within the Irish Church a body of Irish speaking clergy, men who shall be qualified to perform divine service, and preach in that language in districts of the country where it is still spoken by thousands.

EPISCOPAL BISHOPS, THE SUCCESSORS OF THE APOSTLES. *The Sermon preached in St. Paul's Church, Detroit, on Sunday, February 13, 1842, &c. &c. By the Right Rev.* SAMUEL ALLEN M'COSKRY. Published by request. Detroit: Morgan Bates, Printer.

We have been exceedingly gratified by the perusal of this discourse, and regret that the preoccupation of our columns allows us to make but very scanty extracts.

Having adverted to the fact of our LORD's commission to the apostles, the rt. rev. author remarks:

"In this transaction they (the apostles) were raised up to the very same office which CHRIST himself held. I mean that which belonged to him in his human nature as head and governor of the Church. They were to supply his place in this respect. Full power was given to them, viz., the eleven, (for Judas had fallen from his apostleship,) to set in order the things that were wanting in the Church, and in short, to do every thing which CHRIST would have done had he continued on earth."

The position that the power conferred by CHRIST on his apostles to act as His representatives, was by them transferred to others as their successors in office, is distinctly affirmed, and proved by the conclusive testimonies of the early records of our faith.

With equal plainness does the right rev. author assert the infallibility of the apostolic college in the transfer of the divine commission. "It cannot be supposed for one moment, that the Saviour would transfer so great an office as he himself had received from his Father, to feeble and short-sighted men, without giving them instructions, as to the manner in which its duties were to be performed, and more especially, whether it could be transferred to others." "They [the apostles] could not err in a matter which would forever after give character to the government of the Church of CHRIST. The Spirit of CHRIST had been promised *to guide them into all truth*, and to keep them from every error in discharging their official duties."

The supremacy and perpetuity (even unto the end of the world) of the apostolic office; the fulness of power delegated to the apostles and their successors in office to rule and govern the Church as the representatives of CHRIST, and the promise of the HOLY SPIRIT *to guide them into all truth*, these are not so much the premises on which is built the infallibility of the Church Catholic, as they are the very enunciation of the dogma. No countenance, however, is given to the Roman error; for the author remarks: "You will observe in all the writings of the early fathers, there is not the slightest allusion made to any superiority among the bishops themselves. They were all equal. It was at a much later period, when the Bishop of Rome endeavored to gain the supremacy."

Having asserted the identity of our own with the old British Church, and disclaimed derivation through the Church of Rome, Bishop M'Coskry gives utterance to the following correct and generous sentiments: "For that Church, [the Church of Rome,] and many of her eloquent defenders, I have great respect. For, with all her errors, she has the regular succession of the ministry, and is a part of the Catholic Church. And it is not the way to remove those errors, to denounce and abuse her priesthood, and hold her up to scorn and derision. Oh no. I would rather speak of her in kindness—thank her for the good she may have accomplished in preserving the word of GOD—and tell her of her faults—of her departure from the old Catholic Church—and endeavor to persuade her to give up the commandments of men, and come back to the uncorrupted Church of CHRIST. I pray ardently for this happy period to arrive, when she will give up her errors, and come with all her untiring energy—her patience under trial—and her self-sacrificing and self-denying priesthood, and unite in the great work of bringing the scattered sheep of CHRIST into one fold, under one Shepherd, JESUS CHRIST, the LORD."

These have ever been the sentiments of our Church in this country towards those of the Roman communion, and they bring to our mind a passage in a pamphlet published in the year 1798, by the late Dr. William Smith, of Rhode Island, in reply to Mr. Blachford, a Presbyterian minister. In animadverting on the principles advanced by Dr. Smith (which agree remarkably with those of Bishop M'Coskry) respecting the constitution and authority of the Priesthood, Mr. Blachford had remarked: "You forget that you are a Protestant by profession, and are unwarily forward to give stability to the dying life of a Church you have renounced." To which Dr. Smith indignantly replies:

"The dying life of a Church! Do you mean the approaching excision of the Romish Church? It appears to me, from the malevolent temper and unbecoming expressions you make use of against that Church, that you desire nothing less than her utter extirpation! These are not the sentiments nor wishes of Episcopalians; it is with us an invariable principle to pray that GOD may 'bring into the way of truth all such as have erred and are deceived, and that he may have mercy upon all men.' And we trust that our prayers will be heard, because we know that 'GOD desireth not the death of a sinner, but rather that he may turn from his wickedness and live.' The death of the Church of Rome is not what we wish for—it is her reformation."

Among the powers of the priesthood, Bishop M'Coskry gives prominence to that by which, as "the constituted agents" of GOD, they are authorized "to pronounce and declare to his people, *being penitent*, the absolution and remission of their sins." "Without such a declaration on the part of the ministry," he adds, "there is no tangible evidence of pardon. The repenting sinner who has come to CHRIST by faith, may be accepted long before this act; but this act is the tangible evidence communicated through the ambassadors of CHRIST. If not, what is the use of the ministry? They are the agents of CHRIST, and as such, are to make known the terms of reconciliation and pardon to sinners; and on the supposition that those terms have been fulfilled, they are also to declare that they *have* been pardoned and accepted of GOD."

As these sentiments may expose Bishop M'Coskry to the silly charge which has been brought upon the Oxford divines of teaching novelties in the Church—a charge which is eagerly caught up and circulated by Romanists on the authority of Low Churchmen—it may not be amiss to introduce another parallel passage from the same pamphlet of Dr. Smith, published, as we have said, in the year 1798. In allusion to the language used by Dr. Smith in his sermon at the consecration of Bishop Jarvis, Mr. Blachford, with a mixture of ignorance and calumny unworthy of an honest Presbyterian, had exclaimed: "Delegating an authority (you say p. 18) to dust and ashes like themselves, of forgiving and retaining the sins of whomsoever they please!" To which Dr. Smith replies: "Had you taken the pains, sir, to read over our daily and eucharistic absolutions, you would not have so pointedly belied us in saying that our bishops claim a power 'of forgiving and retaining the sins of *whomsoever they please*.'" And having quoted in full both the forms of absolution, and vindicated them from such an imputation, Dr. Smith proceeds:

"Calumny, sir, is a heinous crime: He who said, 'Thou shalt not bear false witness against thy neighbor,' said also: 'Whosesoever sins thou dost retain, they are retained; and whosesoever sins thou dost remit, they are remitted unto them.' Who will say that these words were spoken without a meaning? Who will say that they shall return unto the speaker void, unable to effect the end for which they were spoken? His word is with life and power—nay, his word abideth forever. GOD pardoneth no man without true repentance and unfeigned belief of his holy Gospel; and it is only to such that we proclaim the pardon of sin—not of ourselves, but by the organ of our lips, the Almighty causing his voice to be heard."

And again;

"In p. 20 you say—'Sir, in your serious judgment do you believe your Bishop Jarvis can forgive sin?' I answer, I believe every bishop of CHRIST's Church, has the power of declaring and pronouncing the absolution and remission of sin, to those who repent and unfeignedly believe GOD's holy Gospel; * * * * I know you will say, every Christian may read to himself these Scripture texts where GOD's pardoning mercy to the penitent is declared. And so he may, to his soul's comfort; and so a man may read in a prison the legal *provisos* whereby his enlargement *may* be procured; but will his reading them over and over a thousand times procure his dismission from confinement? The official hand of power must turn the wards and give him liberty, before he can enjoy it; every unlawful attempt to obtain this liberty but rivets his chains the faster. If this is the case when a man is bound and in prison for offending against human society; how can we suppose that there is no *binding* nor *loosing* from offences committed against the society of which GOD is the governor? GOD carries on his works of nature and of grace by the instrumentality of second causes. From the Deity we receive nothing but through the medium of the man CHRIST JESUS. Through him we are to be loosed from the burden of our sins, and whensoever the minister of JESUS pronounces liberty to the captive, he does it in the person of CHRIST."

The order of succession—if order there be—in which events appear to the Divine Mind, is a subject of which we know nothing, and of which we cannot speak without ignorance and presumption. The repenting sinner, as Bishop M'Coskry remarks, may have been accepted in the determination of GOD "long before" the declaration of the fact, even as in Dr. Smith's analogy the prisoner may have been released by the decree of the court "long before" the decree is pronounced in his ears. This is a refinement into which we have no wish to penetrate; satisfied to believe that the *authorized declaration* of pardon—without which, says Bishop M'Coskry, "there is no tangible evidence of pardon"—is that which communicates to the penitent believer the conscious life and liberty of justification, i. e., pardon and acceptance, through the merits of the divine Redeemer. Our readers, we are sure, will be much gratified at this consentient testimony which is borne to the distinctive principles of the American Church, by a presbyter of Rhode Island in the last century, and the Bishop of Michigan in the present; and they will say with Bishop M'Coskry: "Such a view of this subject places the ministry where CHRIST placed it, and holds out to repenting sinners, the strong encouragement to come to the minister of JESUS, not as a mere hireling employed to perform certain specific duties, but as His agent authorized to tell him, his sins are forgiven."

We are requested to state that the following parishes were incorrectly reported in the Churchman as not having made the *special* collection for the Education and Missionary Society of the Diocese:

Trinity Church, Rensselaerville.
Christ Church, Greeneville.
Trinity Church, Ulster.
Bethesda Church, Saratoga Springs.
St. Peter's Church, Peekskill.
St. James' Church, Newtown.

It is proper here to state, that several parishes which have sent in their collections, not having reported them to the treasurer as "special," they were entered as the Canonical Collections, which are required to be reported to the treasurer before Easter Day of each year.

We are also desired to state, that the special collection was made in Christ Church, Gilbertsville, though sent by mistake to the wrong treasurer.

We are requested to state, that the including of St. Andrew's Church, Richmond, Richmond county, among those which had neglected to make the *special collection* recommended by the last Convention of this Diocese in behalf of its missionary operations, was a mistake. On the receipt of the Bishop's Pastoral Letter, the Rector of that parish, the Rev. Dr. Moore, had a special collection made, and the amount forwarded.

The Bishop of this Diocese has received from the Wardens of the Church of the Nativity in this city the canonical certificate of the election of the Rev. Caleb Clapp to the Rectorship of the Parish.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church, to-morrow evening, 3d inst. Service to commence at half past 7 o'clock.

SUNDAY SCHOOL ANNIVERSARY.

Thursday, April 28th, has been selected, instead of a day in the first week in May, for the next Sunday School Anniversary.

The Bishop has appointed the *Eighth Psalm* of the Selection, to be sung by the scholars at the approaching Sunday School Anniversary.—Tune, *Peterborough*.

☞ The corner stone of a Protestant Episcopal Church will be laid in Camptown, N. J., (three miles west of Newark,) on Monday, the 4th of April, at 4 o'clock, P. M. The neighboring clergy and laity are respectfully invited to attend.

Camptown, N. J., March 30th, 1842.

We are pleased to find in the Western Episcopal Observer (Gambier) the following notice of the late Examination at the General Theological Seminary:

GENERAL THEOLOGICAL SEMINARY.——We learn from a friend, that the examination of the students of the Seminary held on the 11th and 12th of last month was highly satisfactory, particularly that of the Senior Class in Systematic Divinity. This class was examined upon those of the XXXIX. Articles which treat of "The authority of the Church"—"Tradition"—"The Rule of Faith"—and some kindred topics, in regard to which the answers of the young men evinced the sound and discriminating views which characterize the Church theology, and separate it from the errors and extravagancies of the Church of Rome on these subjects.—*Western Episcopal Observer.*

RIGHTLY SERVED.

A correspondent of the Mercantile Journal, (Boston,) who signs himself "An Episcopalian," complains of an attack on the Church by the Rev. George B. Cheever, in a lecture before the Boston Young Men's Society for the Diffusion of Missionary Knowledge. We are obliged to "An Episcopalian" for sending us the paper, but really cannot say that we sympathize with him in his grievance or in his indignation at Mr. Cheever. "A great and laudable effort was made," he tells us, "when this association was organized, to induce as large an attendance as possible, from all Protestant denominations in the city, and the pastor of the Church where I attend, changed the evening of his weekly lecture for the purpose of giving his people an opportunity to be present at the meetings of this association, and also that he might enjoy the advantages of it himself. Most of the lectures," he adds, "have been of a high order, and full of instruction and interest, particularly those of Prof. Sears, the Rev. Mr. Kirk, and the Rev. Mr. Perkins." It appears, from this, that the Association fairly, and from the first, hung out its *omnium gatherum* flag; if Churchmen, therefore, attended its meetings in the expectation of having their principles countenanced, they lent themselves to a very palpable delusion; and if any clergyman of the Church changed his service for the sake of promoting the object of such an association, he was recreant to the principles of his own Church. We pity the weakness of the laymen, and are ashamed of the want of honesty in the clergyman, who could co-operate in such an affair, and see nothing to commend in the whole matter, except the straight-forwardness of Mr. Cheever himself, who seems to have delivered his sentiments with a commendable plainness. Would that they who have, or would be thought to have, an enlightened conscience, would follow its dictates as honestly and consistently as Mr. Cheever followed the erroneous dictates of his conscience! The following extract will sufficiently let the reader into "An Episcopalian's" grievance:

"The Rev. Mr. Cheever began with an apology for not having had time to prepare a suitable lecture in reference to Egypt, and in its stead he would give a discourse on the Downfall of Romanism.

"When he was about two-thirds through, he commenced a tirade against the Church of England, which finally degenerated into a general denunciation of all forms and ceremonies of worship, which differed from the simplicity of Luther. At one moment he presented a true and fearful array of the corruptions of Romanism, and the next moment, the name of the Church of England and some of her peculiarities were so ingeniously interwoven into his subject, that it required no small skill in the hearer to determine which he was denouncing as the mother of abominations. Excepting the name of Archbishop Usher, no name or act connected with the history of the English Church, was even alluded to, by which the dark picture might have been, in some measure, relieved.

"Not one word of the devoted martyrs of England, Latimer, Ridley, Cranmer, Bishops of the English Church, and scores of others, who resisted the despotic sway and corruptions of the Papal Church, even unto death. Not one word of Heber, Scott, Richmond, Martyn, and others, whose writings are so highly prized by evangelical Christians every where.

"Not one word of Bickerstith, M'Neile, Brooks, Noel, Pratt, and hundreds of others who adorn the list of living preachers. Not one word of the hundreds of faithful missionaries and thousands of native teachers, supported by the Church Missionary Society of England, among the heathen of every clime.

"No, nothing but the most sarcastic allusions to the white dress, the black silk gown, the stately cathedral, the sign of the cross in Baptism, the Episcopal hierarchy, the forms of religion substituted for the faith of the Gospel, and such like, to which was added, the most reckless denunciation of the Church Establishment of England, as being full of corruption and iniquity, came forth from the mouth of the lecturer whenever he spoke of the English Episcopal Church.

"The lecturer was not satisfied with this, but he went on to say that the Church of England must and would be overthrown and swept out of existence. And if any of the audience knew, or supposed that any good person ever belonged to, or that any good thing had ever been done by the Church of England, it was not from any thing which was uttered by Mr. Cheever throughout his discourse. I was glad to see that the intelligent, noble-hearted Protestant Bishop. Yohannan, was not present, as has been his usual custom: for had he been there, he would have heard the most bitter and denunciatory remarks against that form of Church government and liturgical mode of worship, which, next to the Bible, has been the means of preserving religion in its purity from the earliest ages of Christianity to the present time, in the Church of the Nestorians."

"The Mechanic & Farmer" (St. Stephen, New Brunswick) contains an account of a meeting of the St. Stephen Local Committee of the N. B. Church Society. The meeting was invested with special interest from the circumstance of the sermon on the occasion being preached by one of the clergy of our Church. We rejoice at all such proofs of the unity subsisting between the English and American branches of the Church. Part of the resolutions, as being of a local character, are omitted.

At a meeting of the St. Stephen Local Committee of the N. B. Church Society, held in the parish church on Thursday the 6th inst.:—

After prayers by the Reverend the rector, a very eloquent and impressive sermon was delivered from the text, "Thy kingdom come; thy will be done in earth as it is in heaven," Mat. vi. 10—by the Rev. Mr. Bartlet, of the American Episcopal Church. It would be impossible to do justice to the preacher by any attempt at an abbreviation of his excellent discourse. Is it sufficient to pray that the "kingdom of GOD might come," he asked, while no exertions were made to aid its progress? He then showed that the members of the mother Church in England, and the sister Church in America, had roused themselves energetically to the work; that they had sent the Gospel and our apostolic Church in all her integrity, to every quarter of the globe. The natives of the regions watered by the Mississippi and the Ganges; those of the frozen north and the parched Africa, all address the Father of spirits in her beautiful Liturgy; and her bishops and clergy were planting the standard of the cross successfully in every land. Lately one of her bishops had been appointed for Jerusalem, the cradle of Christianity, under the happiest auspices. And he was sure when such mighty efforts were making to diffuse the Gospel and extend the Church by others, her members in this province will not refuse their aid to the Church Society, the only medium through which they could *unitedly* advance the same great work in this our land. He observed that in England the peer and the mechanic were found side by side engaged in behalf of the two venerable societies for propagating the Gospel and promoting Christian knowledge, and both gained by their community in so good a work, while the result was an astonishing extension of the Church and true religion, both at home and abroad.

He spoke with great eloquence and feeling when he mentioned the powerful agency of those venerable societies in founding the Episcopal Church of his own land, and expressed his deep sense of gratitude for the fostering care of its infancy, to which he said its present great prosperity might be chiefly attributed, (under GOD.)

After the sermon, the Rev. Dr. Thomson took the chair and addressed the meeting. He said all the topics upon which he had been used to speak on such occasions, had been so well and eloquently discussed by his reverend brother, nothing was left him to add, except to mention two most encouraging facts, viz.,—that previous to the appointment of the Bishop of Jerusalem, certain communications led to the well-grounded hope that the Nestorians and Maronite Christians would, through the instrumentality of that prelate, be reconciled to our branch of the Church Catholic. And that the present *abana*, or Bishop of Abyssinia, having been educated by a clergyman of the English Church, had avowed not only his friendly disposition toward that Church, but his own desire for a union with it. These developments so encouraging, while they called for most grateful thanks to the great head of the Church from every lover of *Christian unity*, called also for their co-operation, in making the Church to be more and more known, and the Gospel more widely spread. Those who contributed to the work in this Province, so far relieved the parent societies, and enabled them to advance their good cause, (now so markedly owned by GOD,) in other lands; and he trusted there would be no indifference here at least, where having so long *freely received*, all would be disposed *freely to give*.

The following resolutions were then moved and unanimously voted:—

Moved by S. Abbot, Esq., and seconded by D. A. Rose, Esq.:

Resolved, That the Church Society of the Archdeaconry is the only channel through which the members of the Church in this Province can contribute to the diffusion of the Gospel and the extension of the Church of their fathers; so it has undoubted claims upon all who sincerely desire as they pray, that the Saviour's "kingdom should come, and his will be done in earth."

Resolved, That the thanks of the meeting be given to the Rev. Mr. Bartlet, of the American Episcopal Church, for the eloquent and very appropriate sermon delivered before it this day.

R. WATSON, *Sec'y.*

We understood that the handsome new church of St. Patrick's was opened by the Rev. Dr. Thomson on the 14th of November last—that on the 15th, the Church Society of that place met and chose G. T. Thomson, Esq., and Mr. C. Carson, Lay Delegates, and passed unanimously a number of resolutions expressive of that people's cordial approbation of the Church Society, and grateful sense of its liberality towards their Church, which were not published because the publication of this paper was at that time suspended.—*Editor.*

☞ We have been requested to call the attention of Christians in our city to the high price of Pews in most of our Churches as a serious grievance to many. "A Mechanic" complains that he cannot obtain a seat for his family in any church of the order to which he belongs (Episcopal) for any sum that he can spare from his earnings, without absolutely trenching upon the comforts of his household. Surely this ought not so to be. A Church so wealthy as is the Episcopal in this city, ought to welcome to her worship at least all her own attached children, and find them seats at such prices as they can pay. The grievance need only be known to be remedied.—*Tribune.*

The injustice of this paragraph as respects the Church, is well pointed out by a correspondent of the same paper in the article annexed:

CHURCH P[illegible].

To the Editor of the Tribune.

In your paper of this morning I find an editorial from which I make the following extract:

"'A Mechanic' complains that he cannot obtain a seat for his family in any church of the order to which he belongs (Episcopal) for any sum that he can spare from his earnings, without absolutely trenching upon the comforts of his household."

This does great injustice to the Churchmen of this city, who have provided, through the City Mission Society, three commodious Free Churches, where all that come will find seats "without money and without price." These churches are so conveniently located that they accommodate all parts of the city. The Church of the Holy Evangelists is in Vandewater-street, the Church of the Epiphany is in Stanton-street, and St. Matthew's Church is in Christopher-street. The latter was recently purchased with **$15,000** from the legacy, to the Church, of the late Mr. Charles Morgan. They are all paid for, and are supplied with faithful and devoted pastors, who are abundant in their labors among the poor at large, as well as their parishioners, and who are the almoners of the bounty of many Churchmen. The salaries of the clergymen and all the expenses of the churches are paid by the Protestant Episcopal City Mission Society, with the exception of the free-will offerings of the worshippers. I send you herewith "The Churchman" of 29th May last, which contains a very interesting Annual Report of the Society, the perusal of which will disabuse your mind of the erroneous impressions you are laboring under. I trust you will see the propriety of publishing this communication. By so doing you will oblige

A CHURCHMAN.

24th March, 1842.

TO CORRESPONDENTS.

"O.," "Latet," "A. M.," and a communication from Mr. E. C. Delavan, in our next.

An interesting obituary of the late Gen. James Sewell is in type.

From the Banner of the Cross.

We are authorized to state, that there are but *five* Episcopal clergymen in Western Virginia; one of them, a deacon; three of them, missionaries. So premature was the movement for a new diocese.

On Sunday morning last, in St. James' Church, in this city, Bishop Onderdonk confirmed *thirty-two* persons; and in the evening, *sixty-five* persons in the Church of the Epiphany.

On the third Sunday in Lent, Feb. 27, Bishop Lee, of Delaware, confirmed *nine* persons in St. Paul's Church, Georgetown; and on the sixth Sunday in Lent, March 20, *nine* persons in St. James' Church, Staunton.

The Post office at "Theological Seminary" having been discontinued, all letters and papers for the editor of the Southern Churchman are requested to be directed to Alexandria, D. C.

We learn from the Southern Churchman that a new work by the Rev. J. P. K. Henshaw, D. D., entitled "*Lectures on the Second Coming and Personal Reign of Christ*," is about to be put to press by Mr. D. Brunner, bookseller, Baltimore.

We are pained to record the death, on the 19th inst., in the 70th year of his age, of the Rev. James Wiltbank, Chaplain to the United States Naval Asylum in this city.

Epistles of Ignatius Discovered.—The following is an interesting extract from a private letter of the Rev. J. C. Richmond to one of the editors of the "Witness and Advocate," dated London, Feb. 2, 1842. What will Dr. Miller now say?

"A few days since, at the British Museum, the Rev. Mr. Cureton showed me the oldest known manuscript in the world, *with a date annexed*, being A. D. 561. It is not less important than old, for it contains numerous quotations from the early fathers, especially those whose authority in reference to Episcopacy has been, in America, called in question. There are numerous quotations, for example, from the minor epistles of Ignatius, the writings of Clement, &c., &c., proving the great antiquity of these documents. The manuscript is in the Syriac language, ancient character, and its age is evident in its very appearance. There can be no doubt of its authenticity, for it was recently brought from an Eastern convent. Mr. Cureton is preparing the creeds contained in it for publication, by writing them out in the new Syriac character."

DIOCESE OF SOUTH CAROLINA.

The Convention of this diocese met in Charleston on the 16th ult., and continued in session four days. Much business of importance to the welfare of the Church was transacted; and the proceedings, throughout, were characterized by great good feeling, harmony, and forbearance. Above thirty clergymen were present, and among the delegates many of the most respectable and influential laymen in the state. We learn from Bishop Gadsden's address, that during the past year he has confirmed 316 persons, of whom 214 were colored; received six candidates for orders; ordained four deacons and three priests; and consecrated two churches. We take the following from the "Gospel Messenger."

A Committee was appointed on the case of one of the parishes, which had employed one of another denomination to officiate in their parish church, and paid him out of the church funds. This Committee, consisting entirely of laymen, subsequently brought in a report and resolutions decidedly disapproving of the course pursued. A very large majority of the Convention concurred in their views; and even the delegates from the parish implicated, admitted that the vestry had done wrong, but apologized for the act on certain grounds of expediency.

The Committee on the Diocesan Episcopal School, reported the commencement under very happy auspices of the institution so long desired. It opened in January, under the instruction of Dr. M'Dougal, a gentleman of acknowledged ability and faithfulness. The number of scholars is already such as to warrant the reasonable expectation of its continuance and usefulness. Subsequently a plan was introduced by a gentleman of great liberality for establishing a boarding school on the same principles in some healthy location in the interior. One thousand dollars were subscribed by this gentleman, on condition of $20,000 being procured. Two thousand dollars more were offered by others.

On Friday, the very important subject of an alteration of the Constitution, allowing Missionaries within the State a vote in Convention, was called up. Several able and animated speeches were made, and after a full discussion, the alteration was adopted by the constitutional majority of two-thirds of both orders.

On Saturday a resolution passed which may lead to very beneficial results. The Secretary was authorized to issue circulars to the Parochial Clergy, Missionaries, and others, requesting information as to their mode of imparting religious instruction to the blacks. The object of this request is to collect and embody a mass of information, which may be useful, especially to the younger clergy, in their efforts to do good on plantations.

A Committee was appointed to devise some plan for the relief of aged and infirm clergymen.

A resolution, calling the attention of the Church to the prevalent practice of violating the Christian Sabbath by travelling, was passed unanimously.—*Banner of the Cross.*

DEGRADATION FROM THE MINISTRY.—This most painful act of ecclesiastical discipline is happily of rare occurrence in our Church. We learn, however, from the *Southern Churchman*, that on Sunday, the 6th inst., in Christ Church, Washington, D. C., Bishop Whittingham, of Maryland, publicly pronounced the sentence of degradation upon the *Rev. John Alberger*, a minister of that diocese; who in a letter to the bishop, had renounced the Christian religion, and professed himself an infidel. We have known this unhappy young man during the whole period of his diaconate, (beyond which he was never able to advance,)—nearly seven years,—and from the first moment of our acquaintance with him could not doubt his insanity; an opinion in which, we believe, his friends are now generally agreed.—*Ib.*

KEMPER COLLEGE—MEDICAL DEPARTMENT. On Saturday, the 26th ult., in the presence of a large assemblage in Concert Hall, St. Louis, thirteen regular and two honorary degrees were conferred upon the graduates of the medical department in this institution.

"In conformity with time-honored usage upon such occasions," says the Native American Bulletin, "the Rev. Mr. Hutchinson addressed the numerous auditory. His oration was on the subject of *genius*, and never was a more profound or a more highly gratified attention bestowed on the efforts of an orator. His oration was at once chaste, eloquent and instructive, combining the rare qualities of beauty, force and interest. We esteem it fortunate for the cause of education in the West, and peculiarly so for the interest of Kemper College, that this accomplished scholar, profound theologian, and finished orator, has been called to his present station.

"It cannot be expected that we, who are unconnected with this institution by any other ties than those of a common interest in all that conduces to the general good of our community, should realize or appreciate the high gratification which those must feel, whose names and fame are identified with its success: *and yet, we* could not be otherwise than *proud* to reflect, that an institution which has grown up as it were by magic, in our midst, without endowment or public beneficence, but through private enterprise alone, should so soon have acquired the means of preparing the youth of the great valley of the Mississippi for the highest scholastic and professional degrees!

"How proud then may those feel whose untiring zeal and indefatigable energy have accomplished this great work!

"Let this institution be no longer called an *experiment*. The hopes of its most ardent friends have ripened into full fruition, and it now stands, 'full formed and perfect,' a monument of the sagacity of its projectors—an evidence that perseverance can surmount all obstacles—an honor to our great and flourishing State, and an ornament to the '*empress city of the West.*'"
—*Southern Churchman.*

From the Brockville Recorder.

To the Editor.

Brockville, March 15, 1842.

Sir,—By inserting the accompanying address to the members of the Wesleyan Methodist Church at the Brockville Station, you will greatly oblige your

Obedient servant,
RICHARD GARRET.

Beloved Brethren;

After a long and prayerful investigation of subjects connected with the Church of CHRIST and its ministry, I am thoroughly convinced that no scriptural reasons can be assigned for continuing a separation from that branch of the Church of GOD, which is usually termed the "United Church of England and Ireland," and have therefore resolved, with divine assistance, to act consistently with these convictions.

I consider it due to you and to the cause of the Redeemer to state, as simply and briefly as possible, the reason of this resolution, and sincerely trust that you will receive it as an evidence of the respect and affection which I earnestly desire to cherish. I am the more desirous of doing this from the consideration that, up to the present moment, you have, both by words and deeds, kindly expressed an affectionate approbation and unbounded confidence in me.

It cannot be pleasant to speak of myself; but the present occasion makes it unavoidable. Having been baptized in the Church of England at home, I received within her pale the rudiments of Christian education, and was eventually admitted to the rite of confirmation. Though afterwards induced to join the Wesleyan Methodist Society, I did not then consider that I was sacrificing my membership in the Church of England, and falling into that awful sin, against which Mr. Wesley, the founder of Methodism, so solemnly warned his followers, the sin of schism. I admit that from that period until a short time after my arrival at this station, I neglected giving the subject a proper consideration, when, by the Providence of GOD, this important matter was placed before me plainly and faithfully.

I was unable to find any argument from the "Word of GOD," or from reason, to justify my remaining self-separated and cut off from the communion of the Church to which, under GOD, I owe my Christianity—a Church which, after the most anxious and minute examination, (and the most calm and careful consideration that I am capable of bestowing upon the question,) I am thoroughly convinced is truly scriptural in her constitution and liturgy, and in her creeds and articles.

I now deeply regret having ever separated myself from her scriptural communion, and by this inconsiderate step exposing myself to the mortification which must attend and follow on a hearty acknowledgment and renunciation of error.

It is only known to Him who searcheth the heart, the many seasons of sorrow and the many painful strugglings I have experienced in coming to this conclusion—to follow my deliberate and honest convictions. It only remains for me, at all hazards, to discharge the duty of a conscientious man, and of one that fears GOD—which is to leave any system he believes to be erroneous, even though all his friendships and fairest prospects should lie in that direction, and to turn to truth. Under these convictions I believe it to be my duty to return to the Church of England, though in following these leadings of Divine Providence I am left comparatively friendless, and I may truly add, entirely ignorant of what may befall me.

I have transmitted to the President of the Wesleyan Methodist Church, and also to the Chairman of this District, a resignation of my charge at this station, and signified to them my intention of returning to the Church of my fathers.

In closing these remarks, permit me to return my sincere and hearty thanks for the many kindnesses you have done me since my arrival among you;—and may the GOD and Father of our LORD JESUS CHRIST lead and guide you all in the way of truth and safety, so that your end may be everlasting life. Farewell.

I have the honor to be,
Your obedient servant,
RICHARD GARRET.

March 12, 1842.

POSTSCRIPT.—March 15.—The farewell address, from which the above is copied, I handed, on last Saturday afternoon, to a respected member of your body, in the presence of two Wesleyan ministers; requesting that it might be read to the congregation on the following day. The request having been acceded to, I felt that this, my parting expression of esteem, would have been communicated to you. I am, however, both disappointed and grieved on learning, not only that my request was not complied with, but that in the evening you were exhorted to "throw the mantle of charity over my *sins*." I am indeed unwilling that any of you should deem me deficient in Christian courtesy towards yourselves, or wanting in the essential point of godly sincerity in pursuing that course, which I am convinced is the course of duty, but which has been represented as "*sin*." I am therefore obliged to adopt other means for conveying to you a copy of the original address.

Praying that we may all be endued with that charity which "thinketh no evil;" which "rejoiceth in the truth;" and "which hopeth all things;" I again bid you FAREWELL.

RICHARD GARRET.

The Rev. L. A Barrows having accepted an unanimous call of the vestry of Christ Church, Sherburne, and entered on his duties there, requests that letters and papers for him may be directed accordingly.—*Gospel Messenger.*

We have reason to believe that, among other beneficial arrangements, the Church in the West Indies is about to be placed on a far more efficient footing. Instead of two bishops, there will certainly be four, and in the end perhaps six in that part of the world. The Bishopric of Barbados, which is now vacant by the resignation of Dr. Coleridge, is about to be divided into three each of which will receive an endowment of 2,000*l.* a-year. To meet this, the bishops' revenues—at present 4,000*l.* a-year—will be distributed, and the three Archdeaconries, each of which is now worth 1,500*l.* a-year, reduced to 600*l.* So also it is stated, that at the Cape of Good Hope, and in New Brunswick, sees will immediately be established; and that the same excellent arrangements will be entered into throughout the Colonies in general. This is, indeed, to act as becomes a Christian Government.—*John Bull.*

American Sunday School Union.—We understand that the managers of the American Sunday School Union have appointed the Rev. Dr. Tyng, of Philadelphia, their delegate, to represent that institution at the anniversary of the London Sunday School Union, in May next.
—*The Presbyterian.*

REMOVAL. THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, THE NEW YORK BIBLE AND PRAYER BOOK SOCIETY, *and the* PROTESTANT EPISCOPAL TRACT SOCIETY, have removed their Depository to No. 20 JOHN-STREET—between BROADWAY and NASSAU-STREET. March 26.

MARRIED,

On Monday evening the 14th ult., at Trinity Church, Michigan City, Ia., by the Rt Rev. Jackson Kemper, Mr. Zebina Gould, of this city, to Miss Jemima, daughter of Oliver Green, Esq., of Poughkeepsie, Dutchess county, N. Y.

DIED,

Suddenly, on Wednesday evening, 23d ult., Sophia, relict of the late John Richardson, of this city, in the 73d year of her age; a communicant of the Protestant Episcopal Church for nearly half a century.

On Tuesday, the 1st ult., at the residence of his father, near Meadville, of a pulmonary affection, the Rev. John P. Hosmer, pastor of the Episcopal Church in that borough. Mr. Hosmer was young in the ministry, but exemplary in his precepts and practice. A circle of sorrowing relatives and sympathizing friends felt their bereavement while paying the last sad tribute to their departed pastor and friend.

CALENDAR.

APRIL.

3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. St. Mark the Evangelist.

MAY,

1. Fifth Sunday after Easter, or Rogation Sunday, and St. Philip and St. James, the Apostles.
2.
3. } Rogation days.
4.
5. THE ASCENSION of our Lord Jesus Christ.
8. Sunday after Ascension Day.
15. WHITSUNDAY.
16. Monday in Whitsun-Week.
17. Tuesday in Whitsun-Week.
18.
20. } Ember days.
21.
22. TRINITY SUNDAY.
29. First Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

BISHOP ONDERDONK'S APPOINTMENTS
FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF
NEW YORK AND BROOKLYN.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 8, A. M., St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county.* Tuesday, 10, Fort Edward, *Washington county.* 11, Sandy Hill. 12, Glens Falls, *Warren county.* Saturday, 14, Granville, *Washington county.*

Whitsunday, May 15, A. M., Hampton; 4 P. M., Whitehall. Tuesday in Whitsun Week, 17, Ticonderoga, *Essex county.* Thursday, 19, Moriah.

Trinity Sunday, May 22, Plattsburgh, *Clinton county.* Tuesday, 24, Malone, *Franklin county.* Thursday, 26, Norfolk, *St. Lawrence county.* 27, Waddington, Ordination A. M., Confirmation P. M. 28, Lisbon.

First Sunday after Trinity, May 29, Ogdensburgh. 30, Heuvelton. Wednesday, June 1, Morristown. Friday, 3, Canton.

Second Sunday after Trinity, June 5, Potsdam.

Third Sunday after Trinity, June 12, A. M., Christ Church, *Troy*; 4 P. M. Waterford, *Saratoga county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev. Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Beare, Rev. Henry M., No. 90 Jeroleman street.
Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh,

Clapp, Caleb, No. 4 Cottage Place.
Haskins, Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY IN THE CITY OF NEW YORK

A stated meeting of the Board of Managers of this Society is appointed to be held in the Sunday School Room of St Bartholomew's Church, on Monday evening next, the 28th inst.

This being the first meeting of the New Board, a full attendance is particularly requested.

GEO. H. BELL, Recording Sec'y.

New York, April 2d, 1842.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sum for the poor:

From J S, $8.

Further donations will be thankfully received, and may be left at 20 John street; office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co., 152 Broadway; or at the residence of the Missionary,

BENJAMIN EVANS,
360 Broome street.

March 29, 1842.

THE FUND FOR AGED INFIRM CLERGYMEN.

"The Treasurer of the Convention" acknowledges the receipt of the following contributions to the above fund, since last acknowledgment, viz:

From a member of St Anna's ch, Fishkill Landing, Rev F Clarkson, rector, $5. Christ ch, Cooperstown, Rev F T Tiffany, rector, by the hands of Rev Dr Vaughan, $5. Total amount, $10.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.

New York, March 30, 1842.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received as follows:

Sundry members of the church of the Epiphany, to constitute Rev L Jones a patron, $50. W C Wetmore 5, E D Ogden 1, H Meigs, jr, 1, H E Duncan 1, E J Bartow 5, E B Kittletas 5, G D H Gillespie 2, C P Burdett 2, R B Minturn 25, J J Henry 5, A T H, 5, T W Ludlow 3, Samuel T Skidmore 3, T B Coddington 2, W Hustace 2, John Meakin 1, John Smith 1, Mr Richards 1, A Journeay, jr, 5, R H Manning 10, James Parish 1, Capt W A Spencer 5, Miss Lorillard 5, G Brooks 3, Theo Warner 3, Young Lady 1, Mrs P M Lydig 2, Mrs D Lydig 1, Dr Charles R King 3, E A Duyckinck 1, G L Duyckinck 1, Mrs Ann Inness 1, Miss Ludlow 1, Mrs Geo Lewis 3, Miss Maria E M Lewis 1, Miss Laura M Lewis 1, Mrs S A Holly 1, Mrs Hamilton 1, Ann Morton 25, Fred W Rhinelander 1, Wm Van Hook 2, A De Forest Grant 1, B F Dawson 2, Mrs Wm C Maitland 1, Mrs M J Delancey 2, Rev Isaac Pardee 2, Fayette B Tower 5, E 1, Cash 2, A friend 2, Cash 1, Cash 2, Cash 1, Mrs R Mortimer 2, T E Bliss 1, Cash 1, Cash 1, A B Neilson 2, Cash 5, Cash 1, Cash 1, W M Benjamin 5, A H 3, Sinclair Tousey 2, F A Benjamin 5, Cash 1, L B 3, Lewis Phillips 3, Theo J Phillips 2, J N Hammersley 1, J Delancey Walton 1, collection at St George's ch after sermon by Rev Mr Peck, $36 86. Total, $272 11.

CHARLES TOMES, Treasurer,

New York, March 29, 1842

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Christ ch, Cooperstown, Rev F T Tiffany, rector, by the hands of Rev Dr Vaughan, special collection, $7 90. Church of the Ascension, New York, Rev Dr Eastburn, rector, collection, $181. St George's church, Schenectady, Rev W H Walter, rector, collection for Education and Missionary fund, $11. Annual subscribers, $47. Several ladies, Easter offering, for Missionary fund, $22 50. Christ ch, Hudson, Rev P T Babbit, rector, collection for Missionary fund, $27. Grace ch, New York, Rev Dr Taylor, rector, collection for Education fund, $75, and for Missionary fund, $270. Young Men's (Aux) Education and Missionary Society, Charles Tomes, Esq, Treasurer, quarterly payment to 1st January, for Education fund, $100, and for Missionary fund, $62 50. Zion ch, New York, Rev Wm Richmond, rector, collection for Education fund, $12, and for Missionary fund, $28. St John's ch, Kingston, Rev Wm A Curtis, rector, collection for Education fund, $3 37, and for Missionary fund, $8 50. Total amount, $855 77.

C. N. S. ROWLAND, Treasurer,
March 30, 1842. 55 Water-st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 22d ult., has received the following contributions, viz.

By the hands of the Rev E R Lippitt, for the church at Evansville, from H Norgrove, Lexington, Va, $5: Wm M Waller, Amherst Co, $1; from a friend, Va, $5; from St Paul's ch, Petersburgh, Va, Rev Mr Cobbs, $11; from St Peter's ch, Baltimore, Dr Oliver Holmes, jr, $5; from St Thomas' ch, Hancock, Md, Rev Mr Crampton, $10; from two members, Rev Mr Jones' congregation, Clarke co, $12; from Miss E A Selden, Mt Ida, near Alexandria, D C, $5; from an Episcopalian, Alexandria, D C, Rev Mr Dana, $5; from Miss Fairfax Vaucluse, Fairfax co, Va, $5; from Miss Herbert Vaucluse, Fairfax co, Va, $5; from several members of Frederick Parish, Clarke co, Va, Rev W G H Jones, $10 62; from St Thomas' ch, Orange co, Va, Rev Mr Earnst, $20; from a friend, Bedford co, Va, Rev Mr Marbury, $5; unknown, $0 37—$105. From the Ladies' Sewing Society of St Paul's ch, Poughkeepsie, $16; from the Young Men's Ed and Miss'y Society, January quarter's payment, $187 50; from the Rev Caleb Clapp, rector, Easter offerings of the Church of the Nativity, New York, one half, $11 50. Through James Howard, Esq, R A, Baltimore, from Sherwood and St John's Parishes, Md, per Rev G T Watkinson, $21; Broad Creek Parish, St George's co, per Rev Mr Van Deusen, Christmas offerings, $23; St Ann's, Annapolis, $5; St Paul's ch, Baltimore, per Rev Dr Wyatt; $122 62; Female Missionary Association of St John's, Hagerstown, Rev Mr Lyman, rector, one half, $60; All Saints', Frederick, Rev Mr Peterkin, one half, $40; Young Men's Missionary Society, St Luke's ch, New York, Per, N G Ogden, Treasurer, for Flint, Michigan, $25. Total amount, $616 62.

THOMAS N. STANFORD, Treasurer,
152 Broadway.

New York, March 30, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From 1st class of Christ ch, Lexington, Ky, for Cape Palmas Mission, per Rev W Cornwall, $2. Through J Howard, R A, Baltimore, from Sherwood and St John's parishes, per Rev G F Worthington, $10 51; Chester parish, per Rev C F Jones, for Africa, $8 57; from two communicants of All Saints' parish, Rev M Peterkin, for Africa, $10; St Ann's ch, Annapolis, per Rev Gordon Winston, $5; Female Missionary Association of St John's parish, Hagerstown, Rev Mr Lyman, one half, $60; All Saints' parish, Frederick, per Rev Mr Peterkin, for Athens, $40—134 08. From Christ ch, Trumbull, Ct $3; from Rev Robt W Goldsborough, rector of All Hallow's parish, Ann Arundel co, Md, $10; offerings of St Timothy's ch, Massilon, Ohio, Rev J Swan, rector, $20; Female Sunday school, Gloria Dei ch, Phil, Rev J C Clay, for Africa, $10; Sunday school, St Mark's church, Williamsburgh, L I, for Africa, $3 25; from an individual of said church, for Africa, $1. Total amount, $183 33.

J. SMYTH ROGERS, Treasurer.

New York, March 30, 1842.

PEWS AT AUCTION, IN GRACE CHURCH.

THE following pews will be sold, by order of the vestry, for arrears of rent, by William Dumont, at public auction, at the Merchants' Exchange, on Monday, April 4th, at 12 o'clock, viz: No. 1, South aisle, No. 110, North aisle, Nos 113 and 123, in the North gallery, Nos. 134, 139, and 152, in the South gallery. Annual rent and other terms at the sale.

ANTHONY J. BLEECKER,
April 2, 1842—1t Auctioneer.

UNION HALL ACADEMY,
JAMAICA, L. I.

THE SUMMER SESSION of this School will commence on Monday the 2d of May next.

HENRY ONDERDONK, jun., A. M., Principal, and Instructor in the Greek and Latin Classics.

JOHN N. BRINCKERHOFF, A. M., Instructor in Mathematics, and the higher branches of English.

GEORGE C. SCHAEFFER, Instructor in Chemistry, French, and Drawing.

THOMAS H. KELSEY, Instructor in the Junior English Department.

In the *Male* Department of this old and well established School, all the branches of a thorough Classical, Mathematical and English course are taught, and pupils are prepared for entering any College in the United States.

FEMALE SEMINARY.

MISS MARY HANNA, Principal, with other competent teachers, in the different branches.

The *Female* Department will re open on the 2d of May next, in a new and most commodious building, erected expressly for the purpose, and adapted to afford every comfort and convenience to those who may be placed under the care of the Principal. During the past year, owing to the destruction of the former edifice by fire, although not originating there, and the consequent derangement of the school in its various relations, as much could not be accomplished in the instruction of youth, as might have been under more favorable auspices. The course of instruction embraces both the solid and ornamental branches of a complete English Education in all its extent.

French, Drawing, Music, Painting, and Fancy Work, are taught, the particulars of which may be learned by application to the Principal.

If it be the wish of parents, arrangements may be made in the village for the instruction of the pupils of each school in the ornamental parts of education.

The existence of this Academy for fifty years, during which there has been constantly a large number of pupils, has given an opportunity of testing the healthiness of the beautiful village in which it is established, during the whole period, except the summer of 1828, when it was visited with sickness in common with a large extent of country, and since which time the village and its vicinity have enjoyed uniform health.

Every advantage of religious instruction may be found here, there being five places of religious worship. Boarders are received in the families of the Principals, and of the Teacher of Mathematics—and likewise in the houses of respectable individuals—on very moderate terms.

TRUSTEES.

Rev. Jacob Schoonmaker, D. D., Pastor of the Reformed Dutch Church, Jamaica; Rev. Gilbert H. Sayres, formerly Rector of Grace Church, do.; Rev. William L. Johnson, Rector of Grace Church, do.; Rev. James M. Macdonald, Pastor of the Presbyterian Church, do.

John D. Ditmis, Jamaica.
Dr. Nathan Shelton, do.
John A. King, do.
James Herriman, do.
David Lamberson, do.
John C. Smith, do.

Laurens Reeve, do.
William R. Gracie, do.
James De Peyster Ogden, Jamaica and New York.
William Betts, do., do.

April 2—tM1

Will be published in a few days, by J. A. Sparks,
111 Nassau street,

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

April 2, 1842.

PRIVATE EDUCATION.

THE Rev. H. Adams, rector of Trinity Church, Saugerties, Ulster county, will receive two or three boys into his family, to educate with his own children. For terms which will be moderate, and other particulars, apply to Mr. Adams, at Saugerties.

April 2—3t

CIRCULAR.

THE REV. R. W. HARRIS, A. M., having for *eight* years past, conducted in the parsonage of the Episcopal Church, at White Plains, (Westchester county, New York,) a Select Boarding School for Boys, has established at the same place, a permanent institution for English, Classical and Religious education.

His chief object in this undertaking, is to serve the Church, by training a few of its youth, in the old paths of *filial obedience, patient industry,* and *Christian devotion—"the ways of pleasantness and the paths of peace."*

In order to secure this end, the following plan is in operation:

I. The School is *domestic* in its character.
 1. It is a Home, and the discipline is strictly parental.
 2. A Mother's care is extended to its members.
 3. Pupils are circumstanced, in most respects, as they would be with their parents, under faithful tutors.

II. The School is *limited in its numbers.*
 1. That it may be a family.
 2. That its head may have intimte knowledge of its members.

III. The school is *select.*
 1. Boys of advanced age are seldom admitted.
 2. A boy whose example, after sufficient trial, is deemed pernicious, is not allowed to remain.

IV. The School is *faithfully taught.*
 1. The Scholars study under the immediate direction of their masters.
 2. The teachers give their pupils every needed attention and advice.
 3. A sense of duty and not emulation, is the principle of action uniformly inculcated.

In the care and tuition of pupils, Mr. Harris is assisted by the Rev. M. Moody, A. M., and Mr. J. Stremmell, residents in the family; and also in the French Language by M. Abel.

The location of the establishment is remarkably healthy—distant twenty-six miles from New York, and of easy access.

Pupils will be received whenever vacancies may occur, but can be removed only at the close of the term in the spring or autumn. In case of a removal at any other time, the full charge must necessarily be made.

TERMS.

$200 per annum—inclusive of every expense of Board and Tuition, and payable semi-annually. The French Language an *extra* charge.

Each Pupil to furnish his own cot, bedding, silver fork, etc., as at other schools.

REFERENCE,

Is made, generally, to Parents who have had their children under the care of Mr. H., and in particular to the following gentlemen:

Rt. Rev. B. T. Onderdonk, D. D., New York.
Rev. W. Berrian, D. D., "
Rev. Prof. J. McVickar, D. D., "
Rev. J. M. Wainwright, D. D., "
N. F. Moore, L. L. D., "
Rev. W. Creighton, D. D., Sing Sing, "
Rt. Rev. W. R. Wittingham, D. D., Baltimore, Md.

March 26. tf

THIS DAY PUBLISHED,

PART 1, of a complete Hebrew and Chaldee Concordance and Lexicon to the Old Testament. Together with an Introduction and Appendices. *By Dr. Isaac Nordheimer, assisted by W. Wadden Turner.*

WILEY & PUTNAM,
Booksellers, Publishers, and
Importers, 161 Broadway.

*** Subscribers who have not received their copies, will confer a favor by notifying the Publishers,—if by mail, *post paid.* March 19

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured and has long been in general use in country churches throughout England Dec 4—y

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11.

ST. LUKE'S CHURCH CEMETERY,
HUDSON STREET, OPPOSITE GROVE STREET.

SEVERAL new Family Vaults for sale. Apply to the Sexton, No. 378 Hudson st. March 19—3t

BRITISH CRITIC.

WANTED, the following numbers of the British Critic, for which fair prices will be given, on application to 152 Broadway.

Nos. 28 to 42, No. 45, 51, 52 to 58, all or any of them. Also, a HIGH PRICE will be given for No. 11, Vol. 30, of the Christian Observer. March 19.

TO LET,
TO TEACHERS OR BOARDING HOUSEKEEPERS.

A LARGE Dwelling House north of the Pavilion, Saratoga Springs, known as the Covent Garden House, 64 feet front on Broadway, three stories in height, with two towers; 45 feet in depth; 26 rooms, 3 of which are 25 by 45 feet; an excellent cellar under, divided into necessary rooms for servants and culinary purposes. A garden with grove is attached. The building contains some furniture, which will go with the premises if desired.

It is a desirable situation for teaching children of either sex, or for a fashionable private Boarding House.

For further particulars apply to A. L. McDonald, No. 52 John st., or of D. M'Laren, at the Pavilion Spring office, Saratoga st.

March 19. 3t

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ornamental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education. The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this instisution are the result of the accumulated facilities of the twenty nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.

Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio.*

Benjamin Marshall,
Stephen Warren,
Richard P. Hart,
James Van Schoonhoven,
John Paine,
George B. Warren,

John D. Willard,
Robert D. Silliman,
James Wallace,
Le Roy Mowry,
Griffith P. Griffith,
John P. Cushman,

Thomas Clowes.

March 19, 1842. 3m

MOUNT PLEASANT ACADEMY AND BOARDING SCHOOL.
SING SING, WESTCHESTER COUNTY, N. Y.

THIS popular Institution for the education of young gentlemen, will reopen on the 1st of May next, under the direction of the Rev. ORLANDO HARRIMAN, A. M., of the Episcopal Church, and MARLBOROUGH CHURCHILL, Esq., of the U. S. Mil. Academy, West Point, Principals.

The beauty and healthfulness of its location, its fine building and extensive grounds, together with its easy access from the city, render this institution one of the most desirable for the education of youth.

Pupils may pursue either a Commercial, Mathematical, or Classical course of study, according as they are intended for College, or for active life, and in each of these departments the instruction given will be most thorough. The idea of the principals is to combine a finished education with Christian morals and gentlemanly manners.

Circulars containing a full statement of their views, terms, &c., may be had at the bookstores of Messrs. Swords & Stanford, 152 Broadway, and Mr. Robert Carter, 58 Canal street, and at the office of the N. Y. American.

REFERENCES.

Rt. Rev. Bp. Onderdonk; Prest. Duer, Col. Coll: Rev. Prof. McVickar, do.: Rev. Dr. Berrian, Rev. Dr. Knox, Rev. Dr. Eastburn, Dr. John Neilson, W. B. Crosby, Esq., James Smith, Esq., Gen. C. W. Sandford, Charles King, Esq., New York: Rev. C. H. Halsey, Hon. A. Ward, Sing Sing: Rev. Prof. McClelland, New Brunswick, N. J.: Profs. Mahan and Bartlett, West Point: Col. Totten, U. S. Eng.; Hon. L. Saltonstal, Washington; Com. Perry, Brooklyn, L. I.: Col. De Russey, U. S. Eng., Fort Monroe, Va. 3t. March 26.

TO THE CLERGY, STUDENTS, &C.

D. APPLETON & CO., 200 Broadway, have the pleasure to announce to the Clergy, Students, and Laity of the Episcopal Church, their intention of publishing, about the 1st of May ensuing, the following sterling works:

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury, with the collection of Records, and a copious index, revised and corrected with additional notes, and a preface calculated to remove certain difficulties attending the perusal of this important history, by the Rev. E. Nares, D. D., Regius Professor of Modern History in the University of Oxford, with a frontispiece, and twenty-two portraits finely engraved, in four elegant 8vo volumes.

An Exposition of the Thirty nine Articles of the Church of England, by Bishop Burnet, with an appendix containing the Augsburg Confession, Creed of Pope Pius IV., &c., revised and corrected with copious notes and additional references, by the Rev. James R. Page, A. M., of Queen College, Cambridge, in one elegant 8vo volume.

Bishop Pearson's Exposition of the Creed, with an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge, in one elegant volume, 8vo.

*** The above valuable works have been the acknowledged standards on their several subjects, for nearly two centuries. They are severally edited by eminent divines of the Church of England, with Explanatory Notes, &c., thus rendering them of greater value than heretofore.

It is the publishers intention, to issue them on fine white paper, with a clear and distinct type, confidently trusting on the patronage of the clergy and laity for a reimbursement of the outlay.

D. A. & Co. have recently published: A Treatise on the Church of Christ. By the Rev. Wm. Palmer, A. M Edited by the Rt. Rev. Bishop Whittingham, of Maryland 2 vols. 8vo.

Also, The Early English Church. By the Rev. Edward Churton, with a Preface, &c. By the Rt. Rev. Bishop Ives, of North Carolina. 1 vol 16mo.

N. B Any Episcopal paper in the United States, who will insert the above advertisement entire, six times, and send the paper containing the same to the publishers, shall be entitled to a copy of either Bishop Burnet on the Thirty-nine Articles, or Bishop Pearson on the Creed.

March 12—tf

THE REV. D. FRASER'S

CLASSICAL, Mathematical and [illegible] Academy, Twenty four [illegible] Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22- tf

POETRY.

From the Oxford University Herald.

THE CHRISTENING OF THE PRINCE OF WALES.

Autumn's last trees were bare,
When England's royal heir
Op'd his young eyes upon his native earth;
And still her wintry sleep,
Nature unchang'd doth keep,
On the glad morning of his blest new birth.

No leaf or dewy flower
Glitters in glade or bower,
Greeting with natural smile this holy day;
Seldom the sun's bright beam
Gilds Thames' troubled stream,
That 'neath yon towers rolls on his seaward way.

Yet rays of heavenly light,
More than the sunbeam bright,
Play round the Christian child's unconscious head;
And flowers of lovelier hue
Than summer ever knew,
To fancy's eyes are on his pathway shed.

Blest in his birthright fair,
A sceptred monarch's heir,
Born to the crown of England's royalty;
But O, more deeply blest,
Child of his GOD confest,
Heir of the glorious realms beyond the sky.

O may the light that now
Gleams on that innocent brow,
Ever undimm'd to life's last hour remain!
O may that hallowed sign
Of Jesus' love divine,
Shine uneffaced by sin or worldly stain!

Heav'n guard thy youthful head!
And may'st thou ever tread
The holy paths that the sixth Edward trod;
Lord of this island free,
Yet let thy glory be
Still to be call'd the servant of thy GOD!

Thine be his spotless youth!
And may the light of truth
Guide through life's perilous paths thy heav'nward way!
Only, our hopes to crown,
Let not thy sun go down
Like his, in the young morning of thy day!

GOD! whose almighty sway
Earth's highest kings obey,
Hear from thy throne our land's united prayer!
O with thy holy arm
Shield thou from every harm
Thy new-made child in CHRIST, Edward, our England's heir!

J. E. B.

Oxford, Jan. 26, 1843.

DIES BAPTISMI ET SEQUENS DIES.

The sun! the sun! the hallowed sun!
In glory hath his course begun:
Such as that pure angelic light
On Bethlehem pour'd through parted night,
When angels came on earth to tell
The advent of Emanuel.

Bright and clear, though earthly day
'Mid earthly joy hath pass'd away—
Though millions felt their hearts endued
With all unwonted gratitude;
Yet, was not earthly glory part,
Pervading each enraptured heart?
And shall not earthly pomp decay,
E'en as the sunbeam sinks away?
E'en thus, the gather'd cloud of night
Just veiled the orb of western light,
When rain and hail and hurricane,
With awful roar affright the plain—
Shaking the hearts of men with fear,
Of terrors new in wild career.

It is a warning voice!—A voice from Leaven,
To all—to princes and to subjects given:—
Fix not your heart on earth and earthly joy!
But look to bliss which storms can ne'er destroy—
To Him, by whom all kings and queens alone
Obtain their title and sustain their throne—
The good Eternal, through Emanuel's light,
To man display'd, to sin's enfeebled sight.
To Him in prayer for grace may all combine!
LORD of eternal peace, and life divine!

O guard the new baptized, though traitors rave!
Guide him through life, Omnipotent to save!
Triumphant over sin, and stings of sinful grave.

Tuesday, January 25, 1842.

THE LATE BISHOP OF CHICHESTER.

The following lines, written in a letter from Naples, to his friend, Mr. P. B. Duncan, of New College, will show the elegant felicity of his Lordship's Latin poetry:

Duncanum, atque alios, quos distinet Isis, amicos
Parva salutatum, per mare, charta vola:
Si quærant quid agam? dic littora pulchra tueri
Qua freta prospectat cærula Parthenope;
Littora, vivacem quà texit pampinus umbram,
Amplaque regalis brachia palmes agit;
Plurimaque auratis fulgens uberrima pomis
Pandit odoriferas citrea sylva comas.—
Hic vagor; et seri quanquam sub fine Novembris
Vix credo æstivos præteruisse dies,
Tam lætum e liquido vel nunc micat æthere lumen
Tam levis immotum ventilat aura mare:
Ceu juvat aeria specula, quà torva minantur
Imposita abruptis saxea claustra Jugis,
Prospicere immenso quam circumducta theatro
Insula longinquas plurima signat aquas;
Miror inexhaustum multa ceu nocte Vesevum
Vix bene compressa ludere sævitia;
Littora Baiarum ceu me diserta fugaces
Edoceant quam sint gloria, luxus, opes
Interea raniæ fremitus circumstrepit urbis,
Qua plebs ignava sedulitate procax
Dum trepidat, garrit; dum cursitat, æstuat, ardet,
Vix tanto credas murmure—nil fieri.—
Me patriæ, Siculis reddar modo salvus ab undis
Restituet veris mitior aura.— Vale.

From the British Critic of January, 1842.

The second volume of Mr. Rose's translation of Neander's Church History is a work of very great labor and care. It contains the author's history of the development of Christian doctrine out of the Church as well as in it, that is, of Greek thought done into German. He is a brave man who, *siccis oculis*, contemplates the translation of such a stupendous work. Of course neither Mr. Rose nor ourselves follow Neander in his doctrinal speculations, which are only bearable from a consideration of the disadvantages under which their author lies as being a Lutheran or Evangelical. But the volume is very valuable notwithstanding, of great service to the ecclesiastical student, with much more to instruct in the way of facts than to deduce in the way of theories.

A "Selection from the first four volumes" of Mr. Newman's Sermons, consists, perhaps, of those sermons which his readers have felt to produce the most impression, and presents in a portable shape a summary of his practical theology.

"Episcopacy and Presbytery," by the Rev. Archibald Boyd, is a very complete and elaborate reply to the "Plea for Presbytery," an attack on the Anglo-Irish Church, which had been adopted as a manifesto by the General Synod of Ulster.

From the Oxford University Herald.

The following letter of the Lord Bishop of Worcester has been circulated amongst the clergy in Birmingham, within the last few days, accompanied with the following circular from the Rev. J. Garbett, the Rural Dean:—

(CIRCULAR.)

Birmingham, Jan. 28, 1842.

Rev. and Dear Sir,—Considerable excitement and controversy having been raised in this place, and offence taken, by the introduction of certain novel observances in Divine worship; and public attention having been directed to it, not only in our local but also in the metropolitan journals, I forward you a copy of a letter recently addressed by the Lord Bishop of the diocese to one of our brethren; it being his Lordship's wish that I would embrace the opportunity of thus informing the clergy of his opinions "on the general subject," in order that it may be known that our diocesan is decidedly opposed to the introduction of novelties—"which create disunion without producing any counterbalancing good whatever;" a sentiment in the propriety of which I cannot but think every sincere friend to the Church's purity and peace will heartily concur.

I remain, Rev. and Dear Sir, your affectionate brother,

JOHN GARBETT,
Rural Dean of Birmingham.

(COPY.)

Palace, Worcester, Jan. 19, 1842.

Reverend Sir,—My attention has been called to certain letters in the *Birmingham Advertiser*, wherein it is alleged that in one of the churches in Birmingham a gilt cross has been introduced upon the communion table cloth, and that the officiating clergyman is in the habit of kneeling down before this cross, on his way to the reading desk, and of bowing to it, on returning to it, after the prayers and the sermon. Not knowing to whom these letters referred, I wrote to Mr. Garbett, the Rural Dean, and requested that he would make the necessary inquiries. I now learn from him that you are the individual who has given such cause of offence; and I think it therefore my duty to request your attention to the following observations.

Without entering into the question of how far the introduction of such novelties may be justified by the practice of antiquity, I would wish you seriously to consider whether they are of such importance as to justify the destruction of unity in the Church, which must be the necessary consequence. The mere display of the cross, as a symbol of our Christian profession, may indeed be a matter of indifference; and I lately declined ordering one to be removed, as I was requested to do, from one of the churches which I have recently consecrated at Rugby; but I then said that I would certainly do so, if I afterwards found that it led to idolatrous or superstitious practices. Now I firmly believe that you do not worship the cross in the sense in which the Roman Catholics are said to do so; but if you do not, you cannot attach any religious importance to its display in your church, or to the genuflexions and obeisances which, without any direction from the rubric, you are in the habit of making before it; and if these be things indifferent, where is the prudence of "troubling the consciences of those who are rightly religious," by adopting practices in themselves indifferent, but which you know will give cause of offence to others?

There is one other point which I wish to press upon your attention. Granting that various modes of Divine worship may, for various reasons, have become obsolete, which yet may have been the practice of the primitive Church, and even directed by some of our rubrics or canons, who is to decide upon the propriety of their being again revived? Is every individual minister to take this upon himself? Or does it not more properly belong to those who are placed in authority? And may it not be inferred, from their silence, that they consider such a revival inexpedient, or at least indifferent?

I have received the little pamphlet which I conclude you sent me, (extracts from the Rubrics, Canons, &c.); and though to comment upon the whole of it would exceed the compass of a letter, I cannot refrain from observing, that when you undertake that you will "conform to the Book of Common Prayer," the object of requiring this declaration from you is to secure the use of the general "form of the Morning and Evening Prayer, and administration of the two Sacraments," in opposition to other forms or to the extemporaneous composition of the minister. Essential and honest conformity is here meant: not a scrupulous adherence to petty ceremonies, which time may have rendered obsolete, and which the lawful authorities of the Church have never required the restoration.

I have written more at length upon this subject than is perhaps required by our relative position; because I am anxious to use the language of remonstrance, instead of authority; that of a father to an indiscreet son; or, if you will, that of a senior presbyter to a very young one, who yet has taken upon himself, without authority from his bishop, to introduce practices which, if they ever prevailed in the Church, have long since fallen into desuetude.

In conclusion, I will refer you to an authority older than any that the utmost admirer of antiquity can produce. St. Paul distinctly asserts that there was no sin in eating meat which had been offered to idols; still, he directs the Corinthians to abstain from such a practice, out of consideration of the consciences of others—"When, therefore, ye sin against the brethren and wound their weak consciences, ye sin against GOD." And again—"Give them none offence, neither to the Jews nor to the Gentile, nor to the Church of GOD."

I feel sure that this admonition will be sufficient to ensure the discontinuance of the novelties complained of, and I beg that you will believe me to be, always, Reverend Sir, your faithful friend and brother,

H. WORCESTER.

The Rev. J. Oldknow, of Trinity Chapel, Bordesley, has replied to his Lordship as follows:—

"Trinity Chapel, Birmingham,
"Feast of the Conversion of St. Paul, 1842.

"*My Lord,*—The letter with which your Lordship has honored me, dated Jan. 19, was delivered to me yesterday by the Rural Dean. I am sorry to find from it that your Lordship is laboring under very serious misapprehension with regard to those particulars which have occasioned your communication. It is true that the communion-cloth of this chapel has been ornamented with the simple figure of a Cross; but let me add, in a much less adorned style than in many churches both of this and other dioceses; and when I consider that crosses have appeared on the outside of the chapel ever since it was built—that the altar-cloth of another church in Birmingham is adorned with one, of which mine is a copy—that in another the Cross forms a prominent object over the altar, whilst in that wherein the Rural Dean himself officiates, the sounding-board is ornamented with the same design, it does excite my surprise that the introduction of this plain and unostentatious representation in my chapel should subject me either to newspaper animadversion or episcopal reproof.

"I am happy, however, to find that your Lordship considers 'the mere display of the Cross as a symbol of our Christian profession' 'a matter of indifference,' as I can assure you, my Lord, in all truth, that it is only as such a symbol that it has appeared at Trinity. So far has it been from leading to any 'idolatrous or superstitious practices,' that my practice has been in no respect different since its introduction from what it was before; nor could I have imagined that the absurd and revolting idea of my attributing to it anything like worship—an imputation which I repudiate, with sorrowful indignation, as most sinful in the sight of GOD, justly offensive to all good Christians, and utterly unbecoming a minister of CHRIST'S Gospel—would ever enter the mind of any person whatsoever, had I not seen it so stated in the newspaper to which your Lordship refers.

"From the first of my coming to this chapel, I have been in the habit of bowing towards the altar whenever I had occasion to pass it, and of performing my private devotions, before going into the reading-desk, at the communion rail. The former of these practices I have observed from the same feeling that leads me to take off my hat when I enter a church. The altar being confessedly the place where the faithful Christian is brought into closest communion with his LORD, it appears not unreasonable that it should be approached with some additional token of reverence; and in making an obeisance towards it, I am not following my own private judgment, but the recommendation of the Church, as expressed in the 7th Canon of 1640. In that canon this practice is stated to have been the custom of the Church for many years after the Reformation; it has never, I believe, been wholly disused; it is observed at this day in certain Colleges of the two Universities, and has been recommended by great and good men, whom none have ever suspected of being desirous of introducing novelties into our worship. Perhaps your Lordship will allow me to mention Archdeacon Fewetson, who, in his advice to your excellent and admirable predecessor in the See of Sodor and Man, Bishop Wilson, given him on the day of his ordination, recommends him amongst other things, 'to make obeisance at coming in and going out of the church, and at going up to and coming down from the altar,' which he speaks of as 'ancient, commendable, and devout usages, and which thousands of good people of our Church practise at this day.' It did therefore appear to me, that in adopting such a practice on such authority, and after an example of so great weight and eminence, I was taking a course little calculated to cause offence or provoke reprehension.

"I doubt not that this explanation will cause your Lordship to take a different view of my conduct from what you at present entertain. I am, however, unable to account for the circumstance of your being so long in ignorance of it, as when the Rural Dean, by your Lordship's direction, called upon me, I explained the matter to him substantially as I have done now, and he promised to communicate what I stated to your Lordship. The little pamphlet too, which your Lordship mentions, was not sent by me, but by him. I forbear, as becomes me, to remark upon your Lordship's observations on the authority of the Rubrics and Canons, and the obligation incurred by the promise of conformity to the Liturgy, accustomed though I have been to take a somewhat different view of the subject from that which you propound. Allow me, however, my Lord, in conclusion to say, that it will ever be my happiness, as I know it to be my duty, to regard your Lordship with the feelings due from a son to his spiritual father, and that, from my heart, I thank you for putting our relation in so pleasing a light. I trust that you will never find anything in my conduct deserving the charge of *indiscretion*, to which charge I think that even for the past, when strictly investigated, I shall be found not justly amenable.

"I have the honor to remain, my Lord, with every feeling of respect, your Lordship's very humble and obedient servant,

"J. OLDKNOW.

"P. S.—It may not be superfluous to state that I have reason to believe that none of the letters of my adversaries in the *Birmingham Advertiser* were written by members of my own congregation, or are at all accordant with their general feelings. Some of them, I grieve to say, are the production of a brother clergyman, the Rev. Mr. ——, of —— Chapel, ——; but of the authors of any others concerning me, whether written in my disparagement or my favor, I am in utter ignorance. I am, however, credibly informed, that the gentleman I have named frequently *preaches* in such a manner as to lead his hearers at once to perceive that his remarks are intended to apply to myself, and moreover, that when he has the opportunity, he scruples not to denounce me in private, even to members of my own flock.

"The Lord Bishop of Worcester."

To the Editor of the Oxford University Herald.

Sir,—Allow me to give six reasons for voting against Mr. Williams, as your correspondent has brought forward that number for voting for that candidate. By their insertion in your excellent paper you will oblige a subscriber of five years.

1st.—Because he advocates principles opposed to the Bible, and which we are unwilling should be taught to our children.

2d.—Because the performances of Mr. Williams as a poet prove him unworthy of the name, and therefore quite unfitted for the situation at which he aims.

3d.—Because Mr. Williams has not courage to leave a Church from which he dissents.

4th.—Because he has associated himself both as an author and as a candidate for this situation with a body of men who manifestly adhere to principles opposed to the doctrines of the Catholic Church, many of whom have been censured by our bishops, and prevented preaching; and others have already withdrawn themselves from our communion. "Noscitur a sociis" is a well-known proverb.

5th.—Because it is a duty of every member of the Protestant Church to use every means in his power to stop dissent. Εσται μηδεν απειρητον, ουδεν γαρ αυτοματον ανθρωποισι γενεσθαι φιλεει.

And 6th.—Because Mr. Williams' views are opposed to the principles of our best Anglican divines, although your correspondent states that by voting against Mr. Williams we shall pass a vote of censure on some of them. Let me remind him, that every sect which has arisen in the Christian Church accuse us of having done the same when we condemned them, because they twisted different parts of the Scriptures to aid their views: if this can be done with the most perfect of books, why cannot the works of uninspired writers be turned to suit the doctrines of an erring sect? The Tractarians seem to consider the works of the old Fathers as their standard, from which, by taking isolated portions, they spread their errors. Let us insist upon the Bible, the whole Bible, and nothing but the Bible.

I remain, Mr. Editor,
Yours most obediently,
A MEMBER OF THE UNIVERSITY.

January 1st, 1842.

To the Editor of the Oxford University Herald.

Sir,—Since the commencement of the contest between Mr. Williams and Mr. Garbett I have been waiting, I will not say patiently, for my patience has been exhausted by frivolous and ill-tempered letters on the subject from both parties; though some have been most excellent; but I have waited for the day of election, when I intend to record my vote for Mr. Garbett. And I had determined to take no part in the scribbling: but when I see such stuff as "A Member of the University" has written, I cannot refrain from advising the writer to awake from the effects of his previous night's draughts before he attempts another effusion.

His first reason for not voting for Mr. Williams is, because he advocates opinions opposed to the Bible. This is merely the *ipse dixit* of an ignorant, ill-informed youngster.

Secondly, he says, the performances of Mr. Williams as a poet prove him unworthy of the name. This is easily said, but difficult to prove, as some portions of Mr. Williams' poems are equal to anything in the English language, for beauty of sentiment, depth of feeling, and harmony of expression.

Thirdly, Mr. Williams does not dissent from the Catholic Church in England.

Fourthly, it is untrue that some of Mr. Williams' associates have been prevented preaching by the bishop of any diocese.

Fifthly, if Mr. "Member of the University" wishes to stop dissent from the "Protestant Church," (such is the absurd name he applies to the Catholic Church,) he had better begin to alter his own views.

Sixthly, it is also false that Mr. Williams' views are opposed to the best Anglican divines, unless he means Mr. Wesley, and the "Member of the University," &c.

As to his absurd idea of having the Bible, the whole Bible, and nothing but the Bible, I wish the Bible were the only book in existence; but then where were the use of having a Professor of Poetry, unless he have to translate the Bible, the whole Bible, and nothing but the Bible into verse. Bah! Mr. Editor, I am grieved that any "Member of the University" should be so childish.

Yours,
AN OLD RECTOR,
A SUPPORTER OF MR. GARBETT.

From the Edinburgh Advertiser.

THE STRATHBOGIE WARNING ANSWERED.

It will be recollected that a document was issued by order of the General Assembly's Commission, which met at Edinburgh in August last, and signed in their name by the Moderator, Dr. Gordon, entitled "Remonstrance and Warning against holding Communion with the Ministers deposed by this Church, addressed to certain brethren alleged to have committed that offence, and published to the Church at large." In this circular, which was principally levelled at the four or five ministers who had assisted in the dispensation of the sacrament in Strathbogie, all and sundry of the brethren were cautioned at their peril not to commit the "heinous offence" of assisting or holding communion with the deposed clergy, which was declared to be tantamount to "a deliberate purpose to brave and defy the judgment of the Church." This "Warning" the Commission might have known *a priori* would prove a mere *brutum fulmen*, for it was not to be expected that those ministers who held the sentence of deposition under the circumstances to be illegal, null and void, would cease to regard their brethren and to hold communion with them as if no such sentence had been pronounced.

This was no sudden determination. It was taken and avowed in the General Assembly in May, and it was acted upon in course of the summer by numbers, both clergymen and elders; although in the capriciousness of their power the Commission made a distinction of guilt where there really was none, singling out for punishment only the few ministers who had assisted at the sacrament, and letting all the rest escape, although their "defiance of the judgments of the Church," was equally manifested by preaching as by dispensing ordinances.

The pamphlet before us is written expressly in answer to the "Remonstrance and Warning." It is addressed to the Moderator of the Assembly, and bears the signatures of the Rev. Messrs. Cushny of Rayne, Grant of Leith, Robertson of Ellon, Cook of Haddington, Dr. Stirling of Galsten, and Mr. Mearns, missionary at Glenrinnes. It is currently ascribed to the pen of Mr. Robertson of Ellon, and certainly bears internal evidence to the correctness of this opinion, from the ability and acuteness it displays.

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
March 12, 1842. 194 BROADWAY.

To the Episcopal Clergy in the United States.

BOOK FOR EVERY FAMILY.

THE FAMILY PRAYER BOOK,
OR
THE BOOK OF COMMON PRAYER,
And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.
BY THOS. CHURCH BROWNELL, D. D. LL. D.,
Bishop of the Diocese of Connecticut.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
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Black Roan, marble edged,	5 50
Philadelphia sheep, library style,	5 00

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions of the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press.—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by
ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

BARTLETT & WELFORD

HAVE just received from the Oxford University, and Clarendon Presses, a fresh supply of the following standard and Theological works.
Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.
Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.
Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.
Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.
Cardwell's Documentary History of the Church of England. 2 vols. 8vo.
Cardwell's Conferences concerning the Common Prayer, 8vo.
Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.
Comber's (Dean) works on the Liturgy, &c. 8vo.
Common Prayer—the two books of Edward VI. 8vo.
Cranmer's Works. By the Rev. H. Jenkins. 4 vols. 8vo.
Douglas' Criterion of Miracles. 1 vol. 8vo.
Homolies of the Church. New Edition, with the Canons. 8vo.
Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.
Horbery's Works. 2 vols. 8vo.
Jones' Canon of the New Testament. 3 vols. 8vo.
Laud's Conferences with Fisher the Jesuit. 8vo.
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Wall's History of Infant Baptism. 4 vols. 8vo.

The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student.

Catalogues furnished on application.

220 Broadway, under the American Hotel.
February 5, 1842. tf

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.
October 16.

SCHOOL FOR YOUNG LADIES,
IN RALEIGH, N. C.

THE REV. ALDERT SMEDES, of the city of New York, proposes to open a School for Young Ladies, in Raleigh, North Carolina, on the 12th of May next.

It is designed to afford in this school the advantages enjoyed in the best Northern schools.

Mr. S. has rented for his institution the ample and commodious buildings recently in the possession of the Episcopal School of North Carolina.

Applications for admission to the institution, and for information as to terms, may be made till the 1st May, to the Right Rev. Bishop Ives, or the Rev. Dr. Mason, in Raleigh, and to the Rev. A. Smedes, in New York; and after the 1st of May, to the Rev. A. Smedes, at Raleigh.

⁂ The Southern Churchman, and Charleston Gospel Messenger, will please insert this notice till the 1st of May. Feb. 26—tM1.

CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,

At the Office of the Churchman, 111 Nassau-street,
PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75
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Weller Tracts.
Palmer's Church History.
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Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
Jenks' Devotions.
Archbishop Secker on the Catechism.
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

THE TEMPLE AND COUNTRY PARSON.
BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

MONUMENT OF BISHOP HOBART.

THE original model of the splendid Marble Monument of Bishop Hobart, in Trinity Church, made of Plaster Paris, and of same dimensions; by Bale Hughes. For sale at 77 WASHINGTON ST.
Feb. 26—1m$

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—1y

TRACTS FOR THE TIMES.
NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.
J. A. SPARKS, 111 Nassau street.
June 26.

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART Second of the above work, bound separate, containing a valuable collection of *Chants*. Just received and for sale at this office.
November 6.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
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THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.
It is published every Saturday for the proprietors, by
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111 Nassau-street, New York, *up stairs.*

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